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A METHOD FOR DEVELOPING SELF ESTEEM
AND AUTHENTICITY IN PARA-COUNSELORS
AND COUNSELORS

A Dissertation Presented

By

Craig Stephen Washington

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

September 1976

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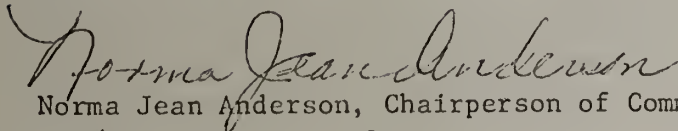
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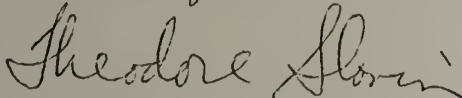
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CRAIG STEPHEN WASHINGTON

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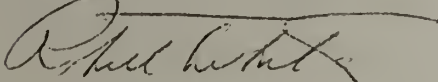


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ABSTRACT

A Training Method for Developing Self Esteem and Authenticity in Para-Counselors and Counselors

(September, 1976)

Craig Washington, B.S., Indiana State University, M. S., Indiana
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Directed by: Dr. Norma Jean Anderson

This dissertation presents two dimensions: the first is to enhance the Black student's self concept; the second is to encourage Black students to design one or more counselor theories that reflect their philosophy and life/cultural experiences.

The central focus for this dissertation grew out of the ideology that, given the opportunity, counselor trainees could author "authentic" counselor theories. The training program and research design attempt to promote both a healthy self concept in Black counselor trainees and the development of healthy, relevant counselor theories for counseling.

Research indicates that theoretical models and techniques for counseling with the culturally different are badly needed. Many writers have authored classes, workshops, seminars, and urban counselor training programs that, hopefully, will meet the needs of the culturally different. This study was developed to enhance self pride while facilitating the development of counselor theories that reflect one's personal philosophy and particular life/cultural

experiences.

Two groups of ten Black students were used to test the impact of the training program. In the experimental group ten students enrolled in the writer's Counselor Training for Third World Concerns course. The control group was composed of ten student counselors from the Committee for the Collegiate Education of Black Students. Two measures were used to evaluate the effectiveness of the training program. These included the Tennessee Self Concept Scale, which was administered as a pre/post measure of self esteem, and the Self Report Questionnaire, designed by the writer for students to record their pre/post counselor theories. In addition students in the counselor training program kept journals as another indicator of their learning and experience in the training program.

The study's findings appear to verify that the counselor training program can enhance self esteem and facilitate the development of authentic counselor theories. The results demonstrated that Black students who participated in the Counselor Training for Third World Concerns course increased in their total level of self esteem and were able to develop authentic counselor theories that reflected both their personal philosophies and life/cultural experiences. The feedback from the students' journals also revealed that the program was an extremely helpful and positive experience.

The major findings of this study were that the counselor training program does enhance the total level of self esteem in Black students and encourages the development of authentic counselor

theories. This study suggests that the use of a flexible, experiential counselor training program may provide a unique alternative for the development of counselor theories that are relevant to the Black experience.

Dedicated to:

And now my life is rich:
rich with memories of a
caring, loving family.
It is this richness which
has provided me with my
inner experience; and,
it is the continuity of my
inner experience that has
made this writing
possible.

Mother: Anna L. Lewis
Father: Charlie Washington
Sisters: Diana C. Hart &
Linda E. Williams

And the future holds the
promise for me to offer
love, care, and a vast
resource of memories to
my family; and hopefully,
these memories will be
the inner experience
that enriches their futures.

Wife: Gloria Faye
Son: Gregg Allen

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And finally, my wife Gloria. She has been my editor, my coach, my English teacher. She has endured through a year of a grouchy husband who was either tired or writing. For her love, devotion and encouragement, I gladly share this study with her.

CHAPTER I

INTRODUCTION

This dissertation presents a flexible program designed to encourage the authorship of authentic counselor theories. A specific program of learning activities is presented and its effectiveness in enhancing self esteem and encouraging the development of personal counselor theories is evaluated.

It is the writer's contention that the early counselor preparation programs of 20-25 years ago did not allow for the development of genuine counseling styles. The early counselor training programs had focused on the mastery of educational and psychological content. A major emphasis was also placed on the learning of counseling theories as a necessary prerequisite to providing therapy. Although this training style did provide a sound cognitive base for understanding theory, often it did not encourage the development of new or different counseling theories.

Many present day counselor training programs still encourage the adoption of the popular theories of counseling. For example, many counselor education programs teach various theories of counseling. However, the teaching staff seems to support one theory such as Rogerian or behaviorism. Many students, therefore, graduate from these programs feeling that the theory emphasized is the one theory that is the best for them. These programs limit the

development of authentic counseling theories. The writer believes that a more flexible approach to counselor training would be to encourage students to develop authentic counseling theories.

In addition, there is a need to foster a healthy Black self concept so that those models of counseling generated do not support a racist and dehumanizing counseling system. Most counselor training programs did not provide opportunities for counselors to explore themselves and consequently to enhance their self esteem in a positive manner. In order that appropriate counseling theories are developed, the Black student must gain a sense that he/she is a worthwhile human. Otherwise, a Black student's theory could be as oppressive as some traditional theories due to a lack of self respect. This study is also an attempt to encourage the enhancement of self esteem.

In this study the writer ventures to develop a teaching method that stimulates creative thinking, provokes introspection, enhances self esteem, and relies on the politics of one's experience. The first chapter serves as an overall introduction to this dissertation, and provides a brief rationale and statement of purpose, definitions of pertinent terminology used in this study, and a description of the organization of this paper.

Rationale and Purpose of the Study

The purpose of this study is to present an experiential counselor training program that fosters the development of self esteem and encourages the authorship of authentic theories of counseling.

Increasingly, a major effort in America's social service institutions is to provide effective counseling services. The public need for appropriate and effective (financial, marital, divorce, vocational, academic, legal, psychological, etc.) counseling services is well documented. At this time, however, there is a greater and more immediate need than providing counseling services. That need is providing relevant counselor training programs.

To date, most counselor educators have been reluctant to deviate from encouraging the adoption of the traditional counseling theories. These theories (psychoanalytical, client-centered, behaviorism, etc.), although useful, are not completely adequate counseling theories. These theories were developed from individuals who held different ideas, values, beliefs, and philosophies that may have been appropriate then, but are inadequate now.

Currently, there is a strong advocacy to design counseling theories that reflect one's specific sexual, racial, cultural, societal and group norms. An indication of this need is seen in the recent development of groups such as the Black Psychological Association, the National Association of Black Social Workers, the Association of Non-White Concerns, the Women's Liberation Movement, and the Gay Alliance Movement. Each of these organizations have banded together to effect positive changes within their group out of their own authentic life experience. One of the major concerns of each of these groups is the need for relevant and appropriate counselor training programs. It is obvious to these organizations

that relevant counseling can only be obtained by developing philosophies and theories that reflect the particular ideas, values, beliefs, etc. of their specific group. These philosophies and theories would be derived from the authentic life/cultural experiences of each particular group of people. The development of accurate and authentic counselor theories is essential if the various populations in America are to receive badly needed counseling services in a non-oppressive and humanized way. This study is an attempt to provide a relevant counselor training program that fosters the enhancement of self esteem and encourages the authorship of authentic counselor theories.

Definition of Terms

Authenticity: the actual life/cultural experiences plus the philosophy of each student.

Philosophy: a theory underlying or regarding a sphere of activity or thought; and the beliefs, concepts, and attitudes of an individual or group.

Para-Counselor: a person with specific counselor helping skills, but has not had professional counselor training.

Traditional Theories: theories such as those of Freud, Adler, Fromm, Horney, Rank, Rogers, Reich and Sullivan.

Established Theories: theories such as those of Freud, Adler, Fromm, Horney, Rank, Rogers, Reich and Sullivan.

Phoney Counselor: a counselor that imitates another counselor's theory without consideration of his/her own personal philosophy.

Authorship: the profession of writing; the origin of a literary production.

CCEBS: the Committee for the Collegiate Education of Black Students.

Racism: racial stereotyping PLUS the power to act upon that stereotype.

Sexism: sex role stereotyping PLUS the power to act upon that stereotype.

Organization

This dissertation consists of five chapters. The first chapter provides the introduction to this dissertation, a brief rationale and statement of purpose, definition of terms, and a description of the organization of this paper.

The rationale for this research and for the training program itself can be found in Chapter II which contains a review of pertinent literature. Chapter III presents a discussion of the methodology used in testing the training program. The fourth chapter contains the counselor training program itself, complete with the various activities and directions for each stage. Chapter V is a detailed discussion of the results of the study and explores its limitations as well as its implications for future studies.

CHAPTER II

REVIEW OF LITERATURE

Introduction

There is a strong need for counselor training programs that concern themselves with these issues: the enhancement of positive self-esteem in Third World counselors and para-counselors; and the development of one or more counseling philosophies that are authentic to the life experience of Third World people in America.

The literature is replete with data indicating poor self-esteem and self-hatred of minority groups. The literature is also replete with writings on the failures of counseling Third World people and the shortcomings of traditional counseling programs to effectively train black and white counselors to counsel Third World people. Few researchers have focused on providing models for more appropriate guidance or counselor training programs that consider the life experiences of Third World people in America.

This paper presents a counselor training model which speaks, in a unique way, to a major question being raised:

How do we devise counselor training programs and practices that reflect or consider the experiences of Third World people?

While not addressing all aspects of this theme, this counselor training program acts on two dimensions which are of high importance today: (1) enhancing positive self-esteem by accenting

personal and cultural contributions in America; and (2) providing a humanistic and experiential approach to counselor training that encourages the development of one or more counseling philosophies from the authentic experiences of each Third World student's life.

In no way is it possible to cover fully all the literature on self-evaluation. Therefore, this review will provide an overview of factors which affect Black self-esteem. This exploration will also include a critique of traditional counselor training programs and their failure to provide a vehicle for the development of counselor theories from a Third World perspective.

Despite all the writings in the Counselor Education field, there is little work which specifically focuses on the training of Third World counselors and para-counselors. The traditional mode of counselor training provides a sound theoretical and experiential base for the training of white counselors. Third World students desiring to become a counselor are subjected to the learning experiences of a white culture dominated by white theorists. And, although much rhetoric has been espoused by both Black and white writers as to this drawback in counselor training, little has been done to change this emphasis.

Therefore, this chapter describes a study developed around a flexible training program designed to enhance self-esteem and to provide an alternative model for the training of Third World counselors. The literature review will focus on these areas and will be organized in the following steps:

- I. An overview of factors that affect Black self-esteem
- II. Counselor training: a critique of counselor training programs
- III. The effectiveness of counseling theories
- IV. The counselor's personal theory

An Overview of Factors that Affect Black Self-Esteem

In this study the writer defines self-esteem as the perception of worthiness, of personal value, of self-respect, of cultural pride, and of self-conceit. In other words, it is the demonstration of an affirmed identity which emanates from a historical and cultural understanding of self, plus the perception of being of personal value.

Unfortunately, a person's self-esteem does not exist as an independent identity, nor does it grow of its own volition. An individual's self-esteem is an outgrowth of a multitude of positive and negative responses that emanate from his/her life experiences. These positive and negative environmental influences critically affect the self-esteem of Black youth.

Some positive factors affecting Black self-esteem are the Black family, the Black school, and the Black community. This writer sees these experiences as the most important toward developing positive pride and a sense of identity. In presenting an analysis of recent research, Baughman (1971) agrees that too many studies of Blacks have dealt with their presumed negative self-esteem. Baughman advances the thesis:

"...that since most Black children learn about themselves within a supportive Black family and Black world, they gain a sense of solid self worth. It is only when they contact the white world, which may present another view, or which forces upon them evidence of peer achievement compared to whites, that their positive sense of self is threatened. These youngsters may then revalue themselves downward, or retain a positive self concept along with a cynicism and suspicion of the white world."

The essence of the literature, however, does not support the development of positive self esteem from these sources. Research findings from a variety of sources (mostly white writers) agree that the Black youth possesses an incomplete self image (Rainwater, 1967; Gordon, 1965; Coles, 1965; Ausubel & Ausubel, 1963); a negative self image and preference for things "white" (Proshansky & Newton, 1968; Rainwater, 1967; Stevenson, 1958; Radke & Trager, 1950; Moreland, 1962; Landreth & Johnson, 1953); and a rejection of and expressed hostility toward his/her own group (Goodman, 1952; Stevenson & Stewart, 1958; Clark & Clark, 1947).

Other researchers have indicated various other hypotheses that seem to support the Black youth's hatred for his/her group and his/her incomplete self image. These researchers suggest high anxiety levels (Feld & Lewis, 1967; Hill & Sarason, 1966; Sarason et al., 1960; Palermo, 1959; Caldwell, 1959); high levels of maladjustment (Rainwater, 1967; Boykin, 1957); neuroticism (Hammer, 1953); rejection of other Blacks (Yarrow, 1958); a sense of little personal control over their environment (Grandall et al., 1965); low-level orientation toward achievement (Mischel, 1961c); and

proneness toward delinquency (Mischel, 1961b); just to name a few. In sum, a number of psychologists and investigators (Daniel P. Moynihan is one) have pointed to the structure of the poorer Negro family as the key to Negro problems (Comer, 1967). All of these research studies and others are indications that the successful development of positive self-esteem via the Black experience is nil.

The review above points to an initial conflict between the Black youth's personal living experience and America's national stereotypes.

Mosby (1972) provided a number of additional sources that she felt affected the personality of Black youth and the development of their self identity. These sources were the Black movement, the region of the country, and cultural evaluation.

Other researchers have pointed to America's institutions, cultural, and individual actions that have played a major role in the psychological, sociological, and economical damage to the development of an adequate Black self concept (Leonard, Pietrofesa, & Bank, 1969; Gynther, 1963; Myrdal, 1944; Karon, 1958; Haley, 1967; Grier & Cobbs, 1968; Clark, 1965; Williams, 1971; Green, 1969; Williams, 1972; Poussaint, 1967; Killens, 1965; Teague, 1968; Cayton, 1946; Kovel, 1970; Beck, 1973; Schwartz & Disch, 1970; Terry, 1970; Yette, 1971; Jones, 1972; Banks, 1972; Comer, 1967; and the Kerner Commission, 1968).

Foremost is the effort to make Black people believe that they have a negative self concept by repeatedly writing about it.

This negativism is revealed in studies on the Black self concept from Goodman (1946) to Morland (1966). Note this twenty-year emphasis in social science literature on how Black people hate themselves (Arnez, 1972).

In spite of this abundance of negative research on the Black self image, there is a growing body of literature stating the contrary. Most research studies since the early sixties have reported significantly difference results on Black self esteem development. For instance, 77 percent of Black students in Clark's (1949) studies, 87 percent of Blacks in Greenwald and Oppenheim's study (1968), and 68 percent of Blacks in Morland's (1962, 1966) studies did not select white dolls as being "like themselves." Hraba and Grant (1970) used the doll preference paradigm with Blacks in an integrated setting in Lincoln, Nebraska, and found that Black children preferred the Black doll.

Boyd (1952) found higher aspiration levels for schoolwork ability on the part of Black children as compared to whites when groups were matched for age, IQ, and socioeconomic status. Lott and Lott's study also suggested that Blacks can have high and realistic levels of occupational aspirations.

In another study Black college students were seen as manifesting a heightened self awareness and a heightened racial identification which was described as "Black arrogance." This prominence of Black pride was seen as one of the greatest spiritual achievements of all time (Jarrett, 1970).

Other research studies, too, point out the discrepancy between earlier research studies. McDonald and Gynther (1965) learned that the Black students were closer to their self concept ideals than the white students were to theirs. And Wendland's (1967) data revealed that the mean self esteem score of Black children significantly exceeded that of the white children as measured by the Tennessee Self Concept Scale.

The implications of the above studies are indeed significant to social scientists if they are to move away from reliance on now obsolete findings of research done in the 40s, 50s and early 60s, which reveal a negative self concept of Black children, especially if they are to take a fresh new look at the consequence of events like the Black Revolution on the attitudes of Black people (Arnez, 1972).

The history of this country is replete with instances of the creation of theories to demonstrate the inferiority of Blacks (Barnes, 1972). The deficit theory that has been "laid on" the Black family, the Black school, and the Black community is certainly an example.

Some studies that do not support the general negative assumptions are rarely given much exposure. For example, Bridgette's (1968) parental behavior and self esteem data show that eight of the thirteen evaluators did relate significantly to the self esteem scores of their white subjects, but there was not even one significant relationship in the data for the Black subjects. Although

this does not suggest that parental behavior is not a significant determinant of Black self esteem, it does suggest that the Black family is not a critical determinant of Black self esteem.

Also recognizing the devastating impact that racism has played in the history of America, it is not difficult to understand the initially overwhelming and continued negative research interpretations of the Black family, the Black school, and the Black community experience.

In a recent government study the Kerner Commission (1968) concluded:

What white Americans have never fully understood but what the Negro can never forget--is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it... white racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II (p. 2).

In every instance those factors that are damaging psychologically, sociologically, and economically to the Black man are directly related to racism and oppression of Blacks by whites in America. These effects have produced what Grier and Cobbs (1968) call "The Black Norm." They correctly state:

...that it is necessary for a Black man in America to develop a profound distrust of his white fellow citizens and of the nation. He must be on guard to protect himself against physical hurt. He must cushion himself against cheating, slander, humiliation, and outright mistreatment by the official representatives of society. If he does not so protect himself, he will live a life of such pain and shock as to find life itself unbearable. For his own survival, then, he must develop a cultural

paranoia in which every white man is a potential enemy unless proved otherwise and every social system is set against him unless he personally finds out differently.

An important dimension of this study concerns the enhancing of a positive self esteem in Black counselors. Admittedly, this can be an extremely difficult task. The self is learned. The effect of one's learning from birth to adulthood certainly presents a problem to this enhancing process: "By the time a child reaches school age his self concept is quite well formed and his reactions to learning, to school failure and success, and to the physical, social, and emotional climate of the classroom will be determined by the beliefs and attitudes he has about himself" (Canfield & Wells, 1976).

While the self concept is resistant to change, it appears that healthy modifications can be made (Engel, 1959; Frankel, 1964; Shaw et al., 1960). Eric Berne and his followers believe also that self concept need not be static (1966). Drs. Robert and Mary Goulding with their redecision theory hold that everyone can reexamine the early decisions made at two to ten years of age upon which self concept largely depends and remake those decisions in the present when one has more realistic data (1972). The problem then becomes one of attempting to effect positive movement in self perception.

Most young adults, and Blacks in particular, are plagued with questions of "Who am I?" "Who is the real me?". and "Where do

"I fit in this world?" In attempting to assess one's sense of identity, the counselor and the individual must consider "all latent and immediate memories of the past, the emotional impact of current experiences, reminiscences, fantasies of anticipation, and immediate pleasures and pains" (Holmes, 1972). Eccles (1966) also notes that even symptoms make their own special contributions to one's sense of identity. He asserts:

I recognize my unity and identity. ...it is memory that gives me that continuity of inner experience which belongs to me as a self; and this inner experience comprises not only my memories but all the sequences of imagery, ideas, desires, volitions, and emotional feelings that characterize my waking life, and, in addition, it includes my dreams and hallucinations.

In enhancing one's sense of identity and sense of self worth, these component parts must continually be addressed. Unfortunately, the difficulty of elevating one's identity/self worth is augmented for Blacks, who in addition to experiencing the normal problems of growth, must also confront a pernicious form of racism.

Programs geared toward the development or improvement of a positive Black self image are not new. Given the self hatred thesis, it is not surprising that many people, both white and Black, have championed programs intended to generate a positive Black image (Poussaint, 1967).

Research studies provide several teaching and training methods that have proven successful in enhancing a positive Black self image. For example, several studies have demonstrated that teaching

materials such as pictures, and civic courses on culturally different ethnic groups, change racial attitudes and thus contribute to the elevation of the Black students' self concept (Johnson, 1966; Trager & Yarrow, 1952; Schloff, 1930; Campbell and Stover, 1933; Litcher & Johnson, 1969).

In a group counseling approach designed to develop positive self concept in urban adolescents, Washington (1976) states that "urban guidance counselors must strive to create a supportive counseling climate in which the counselor deemphasizes weaknesses and helps adolescents recognize and use their unique strengths." Washington's method of "success counseling" is also supported by the findings of Ross and Glaser (1973). They found that the group that achieved upward mobility had a much higher frequency of successful experiences and stated that their past experiences with schools were positive.

America has witnessed in recent years a significant shift in Black pride. The literature shows a proliferation of Black-oriented magazines and journals being used by primarily Black audiences (Grambs & Carr, 1971), the development of Black studies programs on college campuses (Grambs & Carr, 1971), and the election of many Black professionals in the political arena. These advances were possible due to the major Black Power Movement which played a key role in Black solidarity and positive Black self acceptance. Further proof of the positive self image of young Black men is the thrust which the Black Panther Party, the Black Disciples, and the Black

P. Stone Rangers are making in Chicago and elsewhere with their breakfast programs and/or free neighborhood medical clinics which give comprehensive health services to the needy (Arnez, 1972).

Other researchers have also reported studies that show increases in self pride. A unit on "The American Negro" was taught to fourth grade Black and white children. The data revealed that the self concept of the Black children in the unit was significantly improved as measured by the Piers-Harris Measure of Self Concept. In another study the Self Concept and Motivation Inventory was used to investigate the change in fifth grade Black students' pride and self concept. The data indicated that Black students who are provided with Black studies have positive racial pride (Roth, 1969).

Arnez (1972) discusses many innovative approaches to the use of literature. She states that Black writers preserve the beauty of Blackness by passing it down through the generations and by enhancing Black heroes chosen by Black people. Through the mediums of Black poetry, Black music, Black playwrights, Black dance, Black arts, and Black photography, Arnez adds spice to any classroom and enhances the self concept as well as provides natural, meaningful, and strong portrayals of the Black experience. In support of these methods of enhancing self concept, Cherry A. Banks writes:

Songs such as James Brown's "I'm Black and I'm Proud," and Roberta Flack's "I Wish I Knew How It Felt To Be Free," express some of the pent-up feelings of the Black people. The lyrics as well as the music of the songs reflect the Black man's experience in this country. Today's rock songs by Black artists abound with lyrics on social issues with which Blacks can easily relate.

In addition to these songs, more recent Black literature that one may draw on to provide a portrayal of the Black experience are: Reverend Jesse Jackson's song, "I Am Somebody"; Maya Angelou's book, "I Know Why the Caged Bird Sings"; Nikki Giovanni's book, "Black Feelings, Black Talk, Black Judgment"; Gil Scott-Heron's song, "From South Africa to South Carolina", and Earth, Wind and Fire's hit song, "Shining Star", to name but a minute few.

It is important to note however, that even the most productive program that leads Black counselors to an increased positive perception of themselves does little to deter the continued disenfranchisement of the Black man by white America. "A Black person with all the self love and self confidence in the world could not express it in a system that is so brutally and unstintingly suppressive of self assertion"(Poussaint, 1967).

The obstacles toward the development of a healthy self concept are ever present and inherent in America's racist democracy. A major thrust of this study, however, is self enhancement. There is no question that learning self respect, self pride, self dignity, and self understanding are important elements that lead toward Black legitimacy, Black competency, and psychologically healthy individuals. It is much more important that the Black man search for who he really is, and reject those myths and fantasies that the pathological racist society has crowned him with (Delaney, 1968). When the Black man no longer confuses himself with the definition of himself that others have given, he is at once universal and unique.

In summary, this overview of the literature has been concerned with those factors that affect Black self esteem. Literature prior to the sixties placed a heavy emphasis on the Black youth's hatred for his own group and his incomplete self image. These early writings tend to convince the reader that the cause of the Black youth's poor self esteem and self hatred was due to the shortcomings of the Black family, the Black school, and the Black community.

Current writings, however, provide support of an existing Black pride as well as a growing affirmation of a positive Black identity. Many writers have questioned blaming the Black community for fostering a negative self concept. These writers point to America's racist practices and policies. Other writers have also pointed to the racism perpetuated through America's institutions and its culture which are founded on racist policies and practices. This is evident from Joyce's (n.d.) account:

From the time the first Native American "Indian" died at the hands of a European settler (if not before), the United States has held white supremacy as a dominant theme in its institutional and cultural life. The "New World" civilization ultimately destroyed nearly one half of the "Indian" population (genocide by any criteria), defined in its basic political document the Black person as three fifths of a man, and created a chattel slavery system more dehumanizing and destructive than any the world has ever known.

The review of the literature provides a confusing and mixed picture of the existence of Black pride. The data, however, seem to indicate the phenomenon of Black pride to be fact, not fantasy.

The Black power movement encouraged the affirmation of Black

esteem and familiar cries of "Black Power" and "Black is beautiful" were heard. The impact of this repetition in word slogans has also been followed by numerous programs dedicated to the teachings of Black history and Black culture. The literature provides substantial evidence that these attempts to provide a Black foundation in Black history and Black culture have been rewarded by the overt emergence of psychologically healthy Black people.

Through various teaching practices discussed in the literature review, Blacks have been provided a basis for Black legitimacy. Black legitimacy is the extent to which an individual is recognized and respected. The systematic non-recognition of Blacks in America has resulted in a decrease in social worth and significance (Kolaja, 1953).

The acknowledgement of Black culture as an integral part of America's existence, along with the concept of legitimacy, provides the basis for the creative development of counselor philosophies derived from the authentic experiences of Blacks in America.

The writer's counselor training model is designed to highlight the positive value of Blackness and to reject those racist myths and fantasies held by both Blacks and whites. Given this base, the next step then is to encourage the authorship of one or more counseling philosophies that relate to the authentic experiences of each student's life.

Counselor Training: A Critique of Counselor Training Programs

Few researchers have focused on providing alternative

counselor training programs that consider the life experiences of Third World people in America.

The second important dimension of this research study concerns the development of an alternative counselor training program that places an emphasis on the authorship of authentic counselor philosophies from the experiences of each Third World student's life. It is the writer's contention that traditional counseling psychology programs do not include the living experiences of Third World people, thus cannot encourage the development of counseling theories that are applicable or relevant to Third World people.

A major emphasis in traditional counseling psychology programs has been the acceptance of the established theories of counseling. This traditional method of counselor training is inadequate for white counselors as well as Black counselors. Most theory was developed from the authentic experiences of individuals, whose values, lifestyles, and century differs from those of today. And in particular, Third World counselors have an even more difficult time attempting to relate their authentic life experiences because these theories are based on white values and the experiences of white people.

The literature review also provides evidence that the current theories, techniques, and practicum experiences are primarily based on the experiences of the white population. Gunnings (1971) notes that counseling psychology curricula have generally grown out of research material that was done on middle class white

Americans. He further states that such theories as those of Freud, Adler, Fromm, Horney, Rank, Rogers, Reich and Sullivan, are generally considered to be the foundation of any counseling psychology training program. They are looked upon as being the knowledge base from which many methods of counseling are taught. However, there is not even one Black theorist listed, or any white theorist who has done any in-depth work with Blacks. Therefore, their methods of counseling are necessarily inadequate for most Blacks since there is no linkage between the theory and the actual lifestyles of Blacks.

Carkhuff (1967) states that the current counseling and psychotherapy theories reflect the biases and values of white middle class America. McGrew (1971) supports Carkhuff in his statement that the problems that presently beset us in the counseling of the culturally different client have essentially resulted from the prevalent social class biases of existing counseling systems. Smith, Barnes, and Scales (1974) also note that overt and subtle pressures are used to coerce ethnic minorities to come within boundaries of white middle class norms of acceptable behavior. And other writers as well (Stieper & Wiener, 1965; Calia, 1966; Patterson, 1971; Harper & Stone, 1964) have cautioned counselor educators as to the reliance on theories and training programs that only reflect white middle class values.

Obviously, counselor training programs that present the values, norms, and experiences of the white population are essential.

There are, however, very few attempts by white counselor educators to provide or encourage training programs, practicum experiences, or theories that are reflective of the experiences of Third World people. Black therapists have a difficult path to travel, since their discipline and long training have taken place primarily in a white milieu. There are few Black psychiatrists of national reputation and in any event the major theoreticians and innovators in the field have been white (Grier & Cobbs, 1968). Bryson, Renzaglia, and Danish (1974) note that it is generally conceded that most training programs give little systematic attention to helping prospective counselors understand and appreciate the Black experience. In the same vein Ivey and Leppaluoto (1975) state that we must recognize that middle-class values may be right for some but that other value systems can operate effectively for others. In sum, Bell (1971) concludes that it is imperative for Blacks to be actively involved in the design and implementation of training programs in order that information about Blacks and experiences with Black clients will be systematically integrated into the training program rather than left to chance.

In addition to counselor education's base in a white milieu, various other criticisms have been lodged. The major criticisms seen in the literature review focused on the traditional counselor training curriculum and traditional counseling theories. For instance, Sikes (1971) states that the traditional counseling psychology curriculum is very much like the traditional teacher

education curriculum in that each has been finding new ways to deal with old areas but neither has kept up with the meaning, the spirit, or the pace of social change.

The traditional methods of treatment - medical and psychological - are no longer suitable for the people, the times, or the culture (Arbuckle, 1975). In addition, Bordin (1965) maintains that traditional modes of counselor education persist even though there is no systematic evidence that these modes of education are preparing counselors to be of demonstrable help to clients. And Franklin (1971) concludes by pointing out that most theory establishes unrealistic expectations for the Black counselor since those theories were developed out of the theorist's work with a different population at a different point in time.

Other writers have maintained that the traditional counseling programs typically are geared strictly toward preparing the student counselor for working with clients who will enter or re-enter mainstream culture (Williams & Kirkland, 1971). Banks (1972) supports Williams and Kirkland when he asserts that "the emphasis of professional counseling overwhelmingly has been on helping clients to 'adjust' to the given state of affairs, despite occasional scholarly rhetoric to the contrary."

Agel (1971) adds that current therapy offers "solutions" only to people who buy the system and want to maintain their place in it. This is just another way of saying that current therapy serves the system. In concurrence Bell (1971) addresses this

adjustment issue by citing counseling theories as a major problem in counselor training. He states that there is a strong likelihood of counseling psychologists functioning as culturally deprived persons, be they white or Black, due to the focus on general theories of human behavior and on methodology; the assumption being that theory and methodology could be equally applied to all.

The Effectiveness of Counseling Theories

Since Freud, counseling psychology has been heavily laden in theory. Unfortunately, even though these theories may be somewhat applicable, for the most part they are not applicable or relevant to the authentic experiences of Third World people in America. Several articles criticized the use of traditional counseling theories when counseling Third World people.

Fanon (1954) observed that while the European patients responded favorably to therapeutic measures adopted by the hospital staff, the Moslem natives sank further and further into depression, and refused to cooperate with the hospital staff. He finally concluded that the hospital's egalitarian approach to psychotherapeutic treatment was inappropriate for the Moslems. In effect, it demanded that the Moslem natives respond to a mode of therapy that did not take into consideration their culture and life experience. Fanon and his colleagues later developed procedures and treatments that acknowledged and respected the sociological realities of Moslem life.

Harper (1973) states that Freud's theory of psychoanalysis was based on middle-class Jewish clientele of the 1900's and therefore has little, if anything, to do with Black people in America.

Harper notes that Freud's concept of "penis envy" is inappropriate since the culture of his clients was very patriarchal, while the Black culture is typically a forced matriarchal society. In this situation Black people are found to be atypical or deficient, thus providing ineffective comparisons and conclusions in therapy.

In client-centered therapy man comes from various experiential fields, and it is these fields which determine who he is. These fields usually include the home, the family and the environment. If the counselor, however, is not aware of Black idioms, values, traditions and nonverbal modes of expression, the counseling process will be impeded or terminated. Roger's (1961) theory is also characterized by sensitivity and empathy, which require the identifying and incorporating of one's self with another person. Vontress (1969 & 1970), however, points out that the counselor too often and sometimes unconsciously makes his/her own taste and demands of perfection the measure of acceptance.

Behaviorism also presents a danger to the Third World client, depending on how this method is used. The danger is that many counselors manipulate clients by determining what behavior is unacceptable, what habits are negative, and what anxieties inhibit self expression. The major concerns become the selection of goals and to what extent the client assumes responsibility for deciding the direction of therapy or the behavior to be modified (Bardo, Bryson, & Cody, 1974).

It seems evident from this literature review that the counseling profession needs to reexamine its present approach to the training of white and Third World counselors. Conspicuously absent from nearly all training programs and counseling theories is the content of Black life in America. It can no longer be assumed that the traditional techniques and strategies that are successful with one group or specific individuals will work effectively with all groups or all individuals. Kiesler (1966) notes that the theories are not comprehensive, that they do not exhaust the domain of variables operative in the therapy interaction and do not incorporate existing empirical data. Traditional counseling psychology programs must be restructured in order to provide the counselor-in-training with new techniques, theories, and experiences that will be relevant in preparing him/her for his/her new role definition (Mitchell, 1971).

Franklin (1971) supports Mitchell in his assertion that "in order to avoid dependency on old theories, counselor training should encourage students to develop theory generated from contact experiences with the population of the counselor's choice." And White's (1970) statement epitomizes the writer's advocacy that "it is vitally important that we develop, out of the authentic experience of Black people in this country, an accurate workable theory of Black psychology."

The Counselor's Personal Theory

Certainly authorship demands the exploration of self, to

some extent the acceptance of self, the knowledge of self, and the ability to grapple with and answer the question "Who am I?" The counselor's authorship of a personal theory is an extension of self, of that being's life principle or philosophy. It is an authentic representation of that individual's values, behaviors and total experiential range. In the broadest sense,

...the counselor's personal theory refers to the hypotheses he has come to view as reliable guides to personally effective and satisfying human relations. Although many such hypotheses are largely implicit and inarticulate, they nevertheless constitute patterns for counseling behavior even before students are introduced to formal courses in counseling or personality theory (Lister, 1964).

This research study is directed toward the encouraging of Third World counselors to derive from the authentic experiences of their life, a counseling approach that reflects their personal philosophy. As Kemp (1962) has recommend, "more emphasis should be placed on assisting the counselor-in-training to understand[his/her] own personality dynamics since [his/her] counseling, if genuine, will be in agreement with [his/her] inner attitudes."

As noted from the literature review, traditionally counselors in preparation have been taught counseling techniques derived from the adoption of one or more systematic theories. This type of counselor is not genuine. JoAnn Chenault (1964) concludes that this traditional method of theory adoption has led to the production of a "phoney counselor." Unless the counselor trainee's life experiences are extremely similar to that of the theorist's, the

counselor's inner attitudes and beliefs will be in conflict. It would be much the same if we were to wear the shoes of another person: the "fit" is not likely to be the same "fit" as our own personal shoes. At this point the counselor becomes a tool of theory rather than the theory being a tool for the counselor.

Authorship, authentic authorship, is essential for both Black and white counselors. And authorship demands the introspection and use of self. Individual styles do not come from imitating but from learning, feeling, experiencing. To turn an idea into a product or process demands enormous and continuing energy and commitment. "Unless one has some authorship, the lackey effort robs them of energy. If one is simply carrying out the ideas of others, this damages self esteem and no one needs that" (Prince, 1973).

Counselor preparation based upon the concepts of the psychoanalytical, eclectic, developmental, learning theory, existential, or client-centered approach may serve as some basis for a helpful relationship but in the final analysis, the kind of person the counselor is may actually be the most important variable in the creation of an experience which will be a meaningful one for counselee and counselor alike (Litwack, Holmes, & O'Hern, n.d.).

Counselor training programs must begin to consider the counselor's personal experience. "Denying individuals the opportunity to make their own adaptations offers little hope that many people will realize self reliance or self respect" (Litwack, Holmes, & O'Hern, n.d.). Counselor training must begin allowing the consideration

of one man's experience, and then allow the counselor trainee to develop his/her own personal approach from his/her experiential range. Laing (1967) states so succinctly that "we do not need theories so much as the experience that is the source of the theory." The writer's study for developing self esteem and authenticity in para-counselors and counselors is a step in that direction.

CHAPTER III

METHODS

Introduction

This chapter will be a presentation of the writer's methodology for obtaining data. Pre and post test data was collected from the writer's counselor training program. This data was analyzed to see if this training program does in fact enhance self esteem and encourage the authorship of individualized counselor theories. This chapter contains an explanation of the training program, the subjects, the groups, the procedures, and the instruments implemented for the collection of data. The final section of Chapter III contains the hypothesis for which this study was tested.

It was crucial to test out the effects of this counselor training program on Third World students. Therefore, the study was developed to assess the impact of the program focusing on the following areas:

- the effects of the training program on Third World students' self concept, and
- the effects of the training program on Third World students' ability to author personal counselor theories.

This chapter will explore the methods used in this study through the discussion of the following sections:

1. Background on the training program
2. Subjects

3. Groups
4. Procedures
5. Instruments
6. Hypotheses

Background

The program was employed in the form of a three-credit course available through the Southwest Residential College at the University of Massachusetts. The course was entitled "Counselor Training for Third World Concerns" and was available only for Third World students. The class was comprised of twelve Third World students and met on Wednesdays from 6:30 to 9:30 for fourteen weeks.

The training program was facilitated primarily by the author with the assistance of Allen Gordon, a Black counselor employed at the University of Massachusetts. He taught two class sessions on group dynamics and interpersonal relationships. Mr. Gordon's involvement as teacher and special student was mainly to facilitate his learning, teaching, and experiencing of this counselor training alternative.

Subjects

Participants for the study included ten Black students and two Puerto Rican students. These students were all undergraduate students at the University of Massachusetts who enrolled in a three-credit "Counselor Training for Third World Concerns" course. The total group consisted of five females and seven males and all

participants exercised free choice in registering for the course. The control group consisted of ten students, six females and four males. The control group participants also exercised their choice in the participation in this study.

Groups

Two groups were used in this study. The groups differed in their treatments. Group I was the experimental group, composed of the twelve students enrolled in the "Counselor Training for Third World Concerns" course. Group I experienced the pre and post test measures of the Tennessee Self Concept Scale and the Self Report Questionnaire for recording their personal theories. Group I also experienced the fourteen-week counselor training program.

Group II was designed to act as a control group where participants would receive the pre and post test measures but not the fourteen-week counselor training program. Group II was composed of ten Black student counselors from the Committee for the Collegiate Education of Black Students (CCEBS).

The CCEBS program began in 1968 with a commitment to aid and recruit Black, Spanish-speaking, and low income students in gaining admission and matriculating at the University by providing economic and academic assistance. The program's specific aims are to provide academic services, personal counseling, and graduate and career counseling.

The CCEBS counselors had no previous structured counselor training and received no structured counselor training during the

fourteen-week control period. The CCEBS counselors, however, were involved in a counselor training workshop after the control period but the training was not provided by the writer. The chart below indicates the overall design for each group:

Design of the Study

<u>Group I</u>	<u>Group II</u>
Pre-Test: Tennessee Self Concept	Pre-Test: TSC Scale
Pre-Test: Self Report	Pre-Test: Self Report
14-week training program	14 weeks - no training
Post-Test: Tenn. Self Concept	Post-Test: TSC Scale
Post-Test: Self Report	Post-Test: Self Report

Procedures

The Tennessee Self Concept Scale was administered to the experimental group (I) at the first class session, February 4, 1976. The experimental group was also asked to complete the Self Report Questionnaire. Specifically, the students were asked to provide an example of their current personal theory of counseling, and to write that example within the questions asked on the Self Report Questionnaire.

The Tennessee Self Concept Scale and the Self Report Questionnaire were also administered to the CCEBS counselors, Group II, in a separate meeting, February 4, 1976. The CCEBS counselors, or control group, received the same directions as the experimental group.

Both the experimental and control groups were administered the Tennessee Self Concept Scale and the Self Report Questionnaire after the fourteen-week training period which ended on May 12, 1976.

Instruments

The Tennessee Self Concept Scale was used as a pre and post test measure of students' self perception. The scale consists of 100 self descriptive statements which the subjects use to portray their own picture of themselves. The scale is self-administering for either individuals or groups, and can be used with subjects age 12 or older and having at least a sixth grade reading level (Fitts, 1965).

The measure of the student's perception was particularly important in this research study. The scale was necessary to demonstrate an enhanced appreciation of one's self as a result of the counselor training course. In addition the writer makes the assumption that the student's increased self perception will aid the student in authoring one or more personal theories that reflect the student's personality and unique life experiences. Fitts (1965) notes that "the individual's concept of himself has been demonstrated to be highly influential in much of his behavior and also to be directly related to his general personality and state of mental health."

Inherent in this statement is a caution for this research study. The writer's hope is that through an increased appreciation

of self, the students can author healthy personal counseling models that are reflective of their positive personality and sound mental health. Unfortunately, the student who perceives himself/herself in a deviant way, or is assessed as maladjusted, could author one or more personal theories that would be psychologically or physically harmful if used in counseling others.

The Tennessee Self Concept Scale was used to assess the effects of a counselor training program that stressed the positive aspects of Third World culture and provided opportunities and support for the development of unique personal counselor theories. The scale has been used to assess personality changes under certain conditions. Fitts (1965) states that "psychotherapy or other positive experiences would be expected to result in enhancement of the self concept while stress or failure would be expected to result in lowered self esteem."

Several research studies directed toward the enhancement of self esteem have reported these results in the literature. In an unpublished study, the Tennessee Self Concept Scale was used with six female patients in predicting changes through group therapy (Fitts, 1965). Individual predictions were made with respect to possible scale changes from pre-test data. A total of 88 predictions were made. The results provided 60 correct predictions at .001 level of significance after five to eight months of therapy. Gividen (1959) evaluated stress and failure on the self concepts of army paratroop trainees. He found significant decreases of

self esteem in those trainees that failed as compared to those that passed.

The Tennessee Self Concept Scale has also been shown to be a reliable indicator of self esteem in racially different groups. For instance, Runyan's (1958) investigation of racial differences between white and Black college students resulted in no significant differences in self concept. Wendland (1967), however, found that the mean self esteem score of Black children significantly exceeded that of the white children. And in a workshop designed to improve self concept, King (1974) found that the 90 Black students of low socioeconomic status did improve in their self concepts.

The Tennessee Self Concept Scale has a reported reliability of .80 to .90. A copy of the Tennessee Self Concept Scale and scoring sheet can be found in Appendix A.

The Self Report Questionnaire, designed by the writer, was also used to gather data. This questionnaire was composed of five questions:

Questionnaire

1. What is your counseling philosophy?
2. What are your assumptions about the nature of people that come to you for help?
3. What are your assumptions about the nature of people's issues, concerns, or problems?
4. What is your methodology, or process?
5. What technology do you use in your counseling style?

These five questions were guidelines from which the students could record their personal counselor theories. Each student was instructed to answer the questions to the best of his/her ability. Students were also advised that they could eliminate any questions which they felt were not applicable to their personal theory.

The results of the Self Report Questionnaire will be presented as case studies. The writer will present the actual personal theory of four students. Two personal theories will be representative of two students from the "Counselor Training for Third World Concerns" course, and two personal theories will be representative of two students from the control group. The ten counselor theories collected from each group were placed in alphabetical order and every fifth student's personal counselor theory was chosen for input to this study.

The writer will provide a subjective interpretive analysis of the student's theory in respect to his/her authentic living experiences. The writer will also draw some conclusions as to the student's personal theory as it relates to his/her self esteem score. The Self Report Questionnaire can be found in Appendix B.

A final tool used to assess the student's learning was the keeping of a daily journal. In this study the journal was used to record subjective and descriptive data on the student's experiences in the counselor training program. The students were asked to include and discuss any issues pertaining to the following:

- reactions/thoughts/feelings about each class;
- reactions/thoughts/feelings about specific experiential exercises;
- any new awareness that they discovered about themselves;
- any new awareness or thinking;
- the counseling process;
- reactions to other students;
- reactions to the instructor; and
- changes they might make in the course or things that they would keep in the course.

The journal served several purposes. The major purpose of the journal was to give the students an opportunity to explore and develop whatever was meaningful or important to them. These issues could range from experiences felt through the class to experiences during their life. The journal served as a concrete method of expressing dominant or fleeting thoughts about the counseling process or issues relating to self. Writing these thoughts in a journal usually demands a clearer sense of thinking and clarity in writing. In recording class experiences a student must recall and recapture his/her experience. This provides additional time for introspection, clarification, and consequently, a more accurate written expression of the student's feelings. Writing also allows the student an opportunity to describe what he/she is experiencing and therefore, possibly get a handle on and appreciate his/her learning.

The journals were also used as a method providing the instructor with important feedback as to the type of experiences and learnings the students were gaining from the class assignments. The responses to the instructor's training method will be used to further strengthen and enhance the learning of students in future classes.

And finally, the journals were used to provide descriptive data of the student's experience in this training program. These subjective statements will provide the reader with initial perceptions of the training process and the "experienced" results.

Hypothesis

In order to evaluate the effects of the counselor training program, an hypothesis was developed to test the effectiveness of the program on the self concept of the students.

The general premise is that this counselor training program will have a positive effect on the student's self concept. To test this general premise, the following null hypothesis was developed:

There will be no significant difference in the self esteem total score between students who participate in the counselor training program and students who do not as measured by the Tennessee Self Concept Scale.

The analysis of the data will be performed by the Repeated Measures of Analysis of Variance statistic.

Summary

In sum this chapter has provided detailed information on the procedures used to test out this counselor training program. The writer also provides research data and statistics on the appropriateness of the Tennessee Self Concept Scale as a useful instrument for this type of study.

The writer's use of the Self Report Questionnaire and journal entries are also discussed and reported. In conclusion, one general hypothesis is presented that was developed to test the overall effectiveness of this counselor training program which is further described in Chapter IV.

C H A P T E R I V
A PROGRAM FOR DEVELOPING SELF ESTEEM AND AUTHENTICITY
IN PARA-COUNSELORS AND COUNSELORS

Introduction

This section presents a flexible counselor training program designed to enhance self concept and to encourage the authorship of personal counselor theories. Prior to the presentation of the course design, an explanation of how the course can be used and an exploration of its stages are presented.

The major emphasis of this study centers on the training of Third World people as counselors. The program, however, can be used to facilitate the enhancement of self concept and the development of personal counselor theories with any cultural group. The counselor training program contains three stages of counselor development. These stages are: (1) Self-Exploration; (2) Counseling and Society Issues; and (3) Counselor Skill Development.

Each stage contains a series of class sessions geared toward the cognitive and affective development of counselor trainees. The course structure provides various humanistic, cognitive, and experiential learning activities. These activities are specifically aimed at the self exploration of one's personal and social values, one's sex, culture, or racial group identification, and one's authentic life experience.

This counselor training program is flexible because the course content and class activities can be changed to meet the needs of any cultural group in the training process. The counselor training program relies heavily on the unique living experiences of each individual in the group. Therefore, the cognitive and experiential activities are used as vehicles to generate dialogue and participation within and among the group members. This dialogue exposes one's authentic living experiences. The individuals in the group each provide different orientations, values, and awarenesses that are from their personal experiential range. The learnings that are generated come as a direct result of the student's participation and the student's understanding of his/her unique life experiences.

For example: if the class session concerns the identification of personal values and the group is composed of Native Americans, then the writer would expect the dialogue, values, and resultant learnings to reflect each individual's authentic experience as a Native American. Similarly, if the class session concerns the development of personal counselor theories from one's authentic life experience and the group is composed of Amish Americans, then the writer would expect the theories, skills, and behaviors to reflect the authentic lifestyles and experiences of Amish Americans.

Of major importance, too, is the ethnic identification of the group facilitator. Whatever the group composition (Afro-American, Asian-American, Latin-American, Women, Gays, etc.), the

facilitator needs to be a person who is of that particular subgroup. The writer feels that the exploration of one's heritage, culture, or lifestyle demands that the facilitator be a person with whom the students can identify.

This method for developing self esteem and authenticity in counselors is designed in a course syllabus format with three stages of development. The object of this program is that by the end of the program each counselor trainee will be able to:

1. Exhibit an appreciation of one's heritage, culture, and personal identity: healthy pride;
2. Develop one or more personal counselor theories that reflect his/her authentic living experience; and
3. Exhibit some expertise in the understanding of labeling of his/her specific counseling skills.

There are several basic assumptions which form the basis for this counselor training program. These include:

1. Counselor education without self knowledge is like counseling without a client. Students must have an understanding of their personality dynamics, attitudes, and ethnic and personal self.
2. Successful performances, experiences, feelings of worthwhileness, being loved, and cherished are all elements that enhance self esteem and self respect. Self esteem, however, does not exist without the appreciation of one's heritage and culture. Ethnic identity is a part of personal identity.

3. The development of a meaningful counseling approach is facilitated through experiences which allow students to examine and clarify their personal theories.
4. Counselors who develop a theory of counseling from their authentic life experiences will be more genuine in their counseling approach.

Based on these assumptions, the counselor training program is divided into three stages. The first stage of self exploration begins with class session one and ends with class session four. The major emphasis in this stage is to provide the participants with opportunities to explore themselves, their self images, in a supportive and positive environment. These first learnings and identification of one's attitudes and values are used to begin to develop authentic personal counselor theories.

The second stage of counseling and society issues provides the participant with an opportunity to confront some major societal issues that affect clients, counselors, and the counseling process. This stage, which begins with class session five and ends with class session nine, is a further exploration of one's values and sense of identity in relation to the other group members. This stage too, provides additional data for the development of personal counselor theories based on the current societal issues.

The third and final stage is class session ten. This stage, Counselor Skill Development, focuses on providing the participants with ample opportunity to develop and practice his/her counseling skills and to apply his/her counseling theories.

In summary, this counselor training program was designed to prevent the reliance on traditional counselor theories and to encourage the development of one or more new, relevant, and up-to-date counselor theories. This training program was also designed to focus attention on one's ethnic identity, since ethnic identity is a part of personal identity.

The writer would expect that the continuous flow of new counselor theories based on new technology, the various cultures, and the current times would continue to be developed as long as counselor trainees were allowed to develop their personal counselor theories and skills in accordance with their authentic ethnic identity and personality dynamics.

Program Syllabus

Self Exploration

Session #1:

1. Establishing goals and objectives for the training program.
2. Concentric circles: getting to know one another.
3. Risk-taking.
4. Bumpety bump-bump.
5. I chose you because...
6. Counseling defined...
7. The cement mixer.

Session #2:

1. Pretzel warm-up.
2. Break-in membership struggle.

3. Understanding your needs for being a helper.
4. Dyad discussion on individual needs to be a helper.

Session #3:

1. Food for thought: a Black identity questionnaire.
2. Value discussion.
3. Fallout shelter.
4. Three photos.
5. Value clarification.
6. Value clarification: what's valuable to you?

Session #4:

1. Theory development.
2. Theory presentations.
3. Experience-philosophy-theory.
4. Positive bombardment.

Counseling and Society Issues

Session #5:

1. Assertiveness inventory.
2. Assertiveness: definition.
3. On saying yes or no.
4. Situation role-playing.
5. Assertive mingle.
6. Thumb assertiveness.
7. Assertive fantasy.
8. Assertiveness: goal setting.

Session #6: I am somebody.

Session #7:

1. Bill Cosby: lost, stolen, or strayed
2. Affirmation of blackness.
3. Three wishes.
4. Pride line.
5. Positive support.

Session #8:

1. Guess who I am.
2. Success sharing.
3. Self esteem enhancement.
4. I used to be...but now I'm...

Session #9:

1. Inventory on racial issues.
2. Black identity theory - mini-lecture.
3. Role playing black identity stages.

Counselor Skill Development

Session #10:

1. Counseling styles practice.
2. Ethics and professional issues.
3. Questions.
4. Responses.

Required Texts

1. The Helping Relationship by Lawrence M. Brammer.
2. Black Psychology by Reginald L. Jones.
3. Barriers and Hazards in Counseling by Johnson and Vestermarck.

Additional Readings

1. Your Perfect Right by R. Alberti and M. L. Emmons.
2. Black Self Concept by J. Banks and J. Grambs.
3. Being Black by Robert Guthrie.
4. Black Rage by Grier and Cobbs.
5. Basic Attending Skills (participant manual) by Allen E. Ivey and Norma Gluckstern.
6. The Helping Interview by Benjamin.
7. The Counselor and Black/White Relations by James Beck.

Course Assignments

1. Personal Theory.
2. Helper Needs.
3. Theory Presentations.
4. Counseling Script.
5. Book/Article Critiques.
6. Text Critique.
7. Journal Log.

Session #1Exercises:

1. Establishing goals and objectives for the training program.
2. Concentric circles: getting to know one another.
3. Risk-taking.
4. Bumpety-bump-bump.
5. I Chose you because...
6. Counseling defined...
7. The cement mixer.

Required Books:

1. The Helping Relationship by Lawrence M. Brammer.
2. Black Psychology by Reginald L. Jones.
3. Barriers and Hazards in Counseling by Johnson and Vestermarck.

Assignment:

Write your personal theory or theories of counseling.
Take into consideration your life experiences and your personal values.
Journal entries.

Exercise #1: Establishing goals and objectives for the training program.

Goals: To make participants feel more comfortable in the group. To understand some of the participants' different expectations.

Materials Needed: none.

Instructions:

1. Have group sit in a circle.
2. Ask each person to share:
 - a. His/her name.
 - b. Why he/she is participating in the course.
 - c. His/her expectations for the course.
3. Facilitator then shares his/her expectations for the course.
 - a. It is essential that everyone takes responsibility for him /herself and the group.
 - b. It is essential that everyone take risks and try to share his/her feelings and be as honest as possible.

Time: 10-15 minutes (all times noted will be minimum and apply to groups of 12-15 persons).

Source: Developed by the writer.

Exercise #2: Concentric circles: getting to know one another.

Goals: To serve as an icebreaker and to set the stage for exploration of self and others under low-risk conditions.

To begin developing a climate of trust and support.

Materials Needed: none.

Instructions:

1. Have group count off by 2's (1-2-1-2).
2. Ask all 1's to sit in a circle with their backs facing the inside of the circle;
Ask all 2's to sit in an outside circle facing the 1's;
Each person should have a partner by facing another person; should there be an odd number, two people will have same partner.
3. Have all 1's share with the person opposite them:
 - a. Their name and
 - b. Share something positive that happened to them this week, for about two minutes.
4. Ask all 2's to repeat the same process.
5. Ask all 2's to move one person over to the right.
6. Repeat the above process, sharing name and responding to "What do you hope to gain from this course?"
7. Continue this another 2-4 rounds. Always ask 2's to move one person to the right. Some other questions that may be asked include:
"What does being Black mean for you?"

"Name at least one positive element of blackness."

"What feelings do you have about being in an all
Black class?"

"How do you sabotage your learnings in an all
Black class?"

Time: 20-30 minutes.

Source: Adapted from exercise developed by Gerald Weinstein,
School of Education, University of Massachusetts,
Amherst, Massachusetts 01002.

Exercise #3: Risk-taking.

Goals: To aid in perceiving the relationship between behavior and experience with particular reference to the willingness to engage in behavior involving a minor risk.

Materials Needed: none.

Instructions:

1. Announce to the group: "We are going to do an experimental demonstration before the group, for which we need five volunteers."
2. Wait, allowing the silence and tension to mount. If urging is needed to get five volunteers, do so. Wait until five have raised their hands.
3. Then state, "We have just completed the exercise. We want to examine what goes on inside of us when we are asked to take a risk by volunteering."
4. Process-Discussion: (points raised should include:)
 - "Did you notice the pause, the waiting, the rise in the feelings of tension?"
 - "What was your inner experience while reaching a decision on whether or not to volunteer?"
 - "Reflect back on the times you have been faced with a possible risk; what were your reactions then?"
 - "Ask those who volunteered what led them to do so."
 - "Ask those who did not volunteer what their reasons were for not doing so."

- List reasons in one column for volunteering and discuss whether the reasons are valid in every situation.
- List reasons in a second column for not volunteering and discuss whether the reasons are valid in every situation.

Time: 10-15 minutes.

Source: University Associates, Inc., 7596 Eads Avenue,
La Jolla, California 92037.

Exercise #4: Bumpety-bump-bump.

Goals: This exercise is used as an introductory ice breaker for the sole purpose of learning names.

Materials Needed: none.

Instructions:

1. Have the group stand in a circle.
2. Each person should inquire about and remember the names of people on either side.
3. One person, "It," goes to the center. "It" can go to anyone on the circle and say "right or left Bumpety-bump-bump." The person asked has to come up with the first name of the person on the right or left before "It" completes saying "Bumpety-bump-bump." Failure to get the right name out in time makes the person called on "It."

Time: 10-15 minutes.

Source: As experienced in "Education of the Self," taught by Gerald Weinstein, School of Education, University of Massachusetts, Amherst, Massachusetts 01002.

Exercise #5: I chose you because...

Goals: To help students establish working partnerships in pairs, as a form of interpersonal icebreaking.

Materials Needed: none.

Instructions:

1. Introduce exercise with the following ideas: from time to time you find yourself working with a partner, and you provide each other with ideas, feedback and observations. It is helpful to work with someone who differs widely from you in his/her interpretation of the world about us.
2. Instruct students to pair themselves by trying to find another person who seems to be as different from themselves as possible, based on whatever means they wish - speech, dress, values, impressions, etc.
3. Once in pairs, each partner should tell the other why he/she was chosen as a partner. Have the second person, the listener, repeat the speaker's statements word for word before telling his/her own reasons for seeking the other as his/her partner.
4. Some questions you may want to include:
 - How did it feel to have your statements repeated word for word?
 - How did it feel to be required to repeat someone else's statements before giving your own views?

- For how long could this pattern be continued without considerable business and discomfort?

Time: 20-30 minutes.

Source: University Associates, Inc., 7596 Eads Avenue,
La Jolla, California 92037.

Exercise #6: Counseling defined...

Goals: To provide students with opportunity to explore their own notions of counseling and those of other members. This exercise is designed to demonstrate that there is no clear-cut definition of what counseling is, thus, freeing students to develop their own meaning, definition, philosophies, and theories.

Materials needed: chalkboard and chalk, newsprint and magic marker.

Instructions:

1. Ask students to write their definition of counseling.
2. Have students form two groups.
3. In each group, allow students to explore each others' definitions, and then come to a consensus on one definition of counseling.
4. The instructor should then review each of the definitions given by each of the groups and encourage discussion.
5. After discussion, the instructor should write 3-5 definitions of counseling by other counseling educators and explore the differences in definitions.
6. After all discussion, the instructor should explain that there is no clear-cut definition but many different, possible definitions of counseling. Therefore, the opportunity to develop a philosophy of counseling and to develop one's own theory of

counseling is a real possibility.

Time: 20-30 minutes.

Source: Developed by the writer.

Exercise #7: The cement mixer.

Goals: To confront students with impressions of themselves held by others and to open channels of communication among them in order to improve working relations.

Materials Needed: notebook paper, pencils or pens.

Instructions:

1. Arbitrarily divide students into two groups.
2. Ask students in each group to engage in free associations about persons in the other group. Each group should provide a list of impressions about each individual in the other group.
3. Write these impressions on newsprint or notebook paper.
4. After each group has completed its listing, a member from each group will read the impressions slow enough for the receiver to record them. Each impression is to be accepted as fact even though it may be based on incorrect or partial information.
5. Students are asked to record their feelings and reactions to their impressions in their journals. Students are not allowed to ask questions about the impressions.
6. Prior to the end of the course, another cement mixer is held and students are able to see possible changes in others perception of them or an affirmation of perceptions. The students may be allowed to discuss

Time: 20-30 minutes.

Source: University Associates, Inc., 7596 Eads Avenue,
La Jolla, California 93027.

Session #2Exercises:

1. Pretzel warm-up.
2. Break-in group membership struggle.
3. Understanding your needs for being a helper.
4. Dyad discussion on individual needs to be a helper.

Readings:

The Helping Relationship by Lawrence M. Brammer,
Chapters I and II.

Assignment:

Written essay on "My Needs To Be a Helper".

Journal entries.

Exercise #2: Break-in group membership struggle.

Goals: To physicalize "in group" and "out group" feelings; to promote group exploration and cohesion; to simulate societal realities of group membership.

Materials Needed: none.

Instructions:

1. Have the group form a circle and lock arms tightly.
2. Ask one member to volunteer to leave the group and try, by any means possible, to break into the circle; any method short of physical harm can be used.
3. Process-discussion: (points raised should include:)
 - What were the different ways in which people attempted to enter the group?
 - How did you feel about not being a part of the group?
 - What did it feel like to be on the outside of the circle?
 - What did it feel like to be on the inside of the circle?
 - How is this membership struggle similar to everyday life? dissimilar?
 - What might this membership struggle represent in terms of membership for Third World people?
 - What kinds of implications does this exercise raise in respect to counseling Third World people?

Note to Facilitator: A major part of this discussion should

Exercise #1: Pretzel warm-up.

Goals: To break the ice in the beginning of a class, to break down interpersonal barriers. This exercise usually helps bring the group together, figuratively as well as literally, as they try to solve the common problem of untangling themselves.

Materials Needed: none.

Instructions:

1. Divide students into two groups.
2. Have each group form a circle, leaving one student free from the circle.
3. The extra students are to switch groups and to stand outside of the opposing team's circle.
4. Each group chooses a leader. The leader starts weaving through the other people, between them, under their legs, over their arms, around them -- until he/she can take the hand of the person on the other end. There will soon be a horrendous tangle.
5. Then the two students are to attempt to untangle the group before the other group is untangled.

Time: 10-15 minutes.

Source: As experienced in "Education of the Self," taught by Gerald Weinstein, School of Education, University of Massachusetts, Amherst, Massachusetts, 01002.

focus on the various reasons and methods by which Third World people are kept outside of American life. The facilitator must help participants comprehend racism as a predominantly white problem. The participants should also become more aware of the depth and breadth of how racism operates in American society. It is crucial that the Third World participants place the major responsibility of their burden on white institutions and white people. Otherwise, the participants may begin to blame themselves and thus lessen any positive feelings.

Time: 1-2 hours.

Source: As experienced in "Group Dynamics," taught by Dr. Stanley Gross, Indiana State University, Terre Haute, Indiana 47809. Exercise adapted by the writer.

Exercise #3: Understanding your needs for being a helper.

Goals: To encourage recall from experience of how one felt, acted, and learned from helping and being helped; to personalize learning to a more meaningful level and to promote self disclosure.

Materials Needed: none.

Instructions:

1. Everyone sits in a circle or place/position in which they feel comfortable. Students may or may not close their eyes. Participants should participate in fantasy activities voluntarily.
2. The instructor provides a guided fantasy by asking students to recall an experience or event in which they were helped by someone. The students are asked to attempt to relive their experience. After a minute or two of silence, the instructor asks students to slowly open their eyes and join the other group members.
3. Students are then asked to share their experience with the group if they desire. Usually, four or five students offer to share their experiences, which encourages others to feel more comfortable and to participate.
4. After this discussion on feelings felt from being helped, students are asked to engage in another guided fantasy. Instructions are the same as before except that students are asked to recall and relive

an experience of helping someone else.

5. Process by discussion and self disclosure of students and instructor's feelings and reactions. The instructor then channels discussion toward an understanding of the different reasons, motives, needs, etc., that individuals have for helping others.

Time: 30-45 minutes (each fantasy actually takes 2-3 minutes).

Source: Developed by the writer.

Exercise #4: Dyad discussion on individual needs.

Goals: To encourage self disclosure within group members;
to provide a supportive climate for students to evaluate
their own needs for helping others.

Materials Needed: none.

Instructions:

1. Ask students to form dyads and place themselves in various areas in the room so they do not disturb other dyads.
2. Students are asked to use this time sharing their own particular helper needs with their partner.
3. Students are further expected to write an essay on their needs for being a helper and place in their journal or turn it in to the instructor.

Time: 10-30 minutes.

Source: Developed by the writer.

Session #3:Exercises:

1. Food for Thought: A Black Identity Questionnaire.
2. Value discussion.
3. Fallout shelter.
4. Three photos.
5. Value clarification.
6. Value clarification: what's valuable to you.

Readings: none.

Assignment: Journal entries.

Exercise #1: Food for Thought: A Black Identity Questionnaire.

Goals: To help participants evaluate their own perceptions of identity; to help put each participant in touch with his/her particular reality as a Black person.

Materials needed: A copy of the Food for Thought questionnaire for each participant, pencils, 5"x8" cards and pins (optional).

Instructions:

1. The facilitator distributes pencils and copies of the Food for Thought questionnaire and instructs participants to complete the questionnaire.
2. When the questionnaires have been completed, the facilitator forms participants into groups of six or eight.
3. The facilitator directs participants to read their self descriptions of four words to their group and to explain why they feel that this particular set of adjectives best describes their personal identities. As each participant makes his/her explanation, the other members of the group are free to challenge him/her in his/her choice. Any modifications in the self description must be made by consensual agreement of the group, including the member under discussion. Further modifications can be made during the experience as more data about the participant come to light. As participants gain new

insights into themselves in terms of identity, they can suggest modifications that will be processed consensually by the group.

4. Participants are then instructed to pair off within their subgroups. Members of the pairs discuss their answers to question 1 of the Food for Thought Questionnaire. Participants are to re-evaluate their answers in terms of their current self descriptions and to help each other see additional advantages and/or question the relevance of listed advantages.
5. When question 1 has been discussed, the facilitator asks participants to pair off with a new partner within the group and share the information under question 2 in the same manner as before.
6. This process continues until each participant has met with four partners and has completed discussion of the questionnaire responses.
7. The facilitator asks each group to repeat the process for step III, emphasizing new insights into each participant's identity. (He/She may ask participants to wear identity tags for the remainder of the workshop and may encourage further feedback about an individual's behavior in the group compared with his/her statement of identity. A suggested format for the tag might be: "I am a militant black middle-class student.")

Food for Thought Questionnaire:

Part I: Identity.

Circle on item in each column that best describes you.

<u>Column 1</u>	<u>Column 2</u>	<u> </u>	<u> </u>
Militant	Afro-American	Lower-Class	Business Person
Liberal	Negro	Middle-Class	White-Collar Worker
Conservative	Black	Upper-Class	Professional
Indifferent	African		Blue-Collar Worker
	Other <u> </u>		Student
			Laborer
			Other <u> </u>

Write the four items you have chosen on the line below:

I best describe myself as a(an)

Part II: Advantages and Disadvantages

With the previous description in mind, write a brief answer to each of the following questions:

1. What are the advantages of being this kind of person in the Black community?
2. What are the advantages of being this kind of person in the white community in which you must function?
3. What are the advantages of being this kind of person in the Black community?
4. What are the advantages of being this kind of person in the white community in which you must function?

Source: Fromkin, H. L., and Sherwood, J. J., (eds)
Intergroup and Minority Relations. California:
University Associates, 1976.

Exercise #2: Values discussion: what is a value.

Goals: To help participants evaluate their own understanding and others' perceptions of values; to encourage an in-depth look at the origin of values.

Materials Needed: none.

Instructions:

1. Ask participants to form a circle.
2. Begin the discussion by asking "What is a value?"
3. Allow participants to form their own ideas and perceptions, then move on to an experiential exercise such as the bomb shelter, or any other values clarification exercise, etc., that requires participants to put their values to work.

Time: 15-20 minutes.

Source: Developed by the writer.

Exercise #3: Fallout shelter.

Goals: To offer students a chance to become aware of some of their values and to wrestle with some of the conflicting values they encounter; to provide a means of looking at values and what they might mean for daily living and daily philosophies.

Materials Needed: the Fallout shelter or any list of people devised for the purpose of this exercise.

Instructions:

1. Present the class with the fantasy that there is to be a nuclear attack and only one fallout shelter is adequately stocked to perpetuate life. You must select five people from a list of ten who will go into the shelter.
2. Each student makes his/her own list without consulting others.
3. Divide the class into several groups and give them ten minutes to: (1) come up with a common list of nine survivors with which everyone in their group agrees; and (2) pick a representative to defend that list against the representatives of all the other groups.
Option: introduce the fishbowl design for discussion.
Have the representatives get in the middle of the room and the rest of the members sit around in a circle and observe the process and content of the

discussion in the center of the room. The class is divided into participants and observers so that everyone is actually involved in the task. Give the representatives five minutes to agree on one common list and choose someone to read it to the class.

5. Process: discuss and ask questions that might include:
 - How did you pick your representative?
 - How did you arrive at a common list?
 - By what means or criteria did you eliminate people?
 - Were your views lost in the group process?
 - How do our values affect our interactions with others?
 - How might our values affect the counseling relationship?
 - How do our values affect our counseling styles; our counseling philosophies?

Time: 30-60 minutes.

Source: As experienced in "Education of the Self," taught by Gerald Weinstein, School of Education, University of Massachusetts, Amherst, Massachusetts 01002.

Fallout shelter list:

1. A 16 year old girl of questionable IQ, who is a high school dropout and is pregnant.
2. A 28 year old former policeman, who was thrown off

the police force for brutality and who always carries a gun with him.

3. A 75 year old rabbi.
4. A 36 year old female physician, who has recently had an operation and is now unable to have children.
5. A 46 year old male violinist, who is a homosexual.
6. A 20 year old Black militant.
7. A 39 year old former prostitute, who has been retired for four years.
8. A 26 year old male law student.
9. The law student's 25 year old wife, who has an incurable blood disease which is hereditary. N.B.: If you select the law student, you must also take his wife. They refuse to be separated. Either keep both or drop both.
10. A 28 year old architect who is an ex-convict. He had served seven years for pushing narcotics and has been out of jail for six months.

Exercise #4: Three photos.

Goals: To offer participants a chance to examine some of their attitudes about race and the way these feelings affect the handling of racial problems in their profession.

Materials Needed: three photos, questions.

Instructions:

1. Provide participants with three photos and accompanying questions.
2. Have participants indicate as honestly as possible their opinion of each picture. Rate them as follows:
 - a. I strongly disagree
 - b. I somewhat disagree
 - c. I somewhat agree
 - d. I strongly agree.
3. Process by group discussion. Encourage self disclosure and dialogue.

Time: 15-30 minutes.

Source: Fromkin, H. L., and Sherwood, J. J., (eds) Intergroup and Minority Relations. California: University Associates, 1976.

Exercise #5: Value clarification.

Goals: To discover, explore and rank values that are of personal importance; to analyze values that are part of each individual's daily living and personal philosophy.

Materials Needed: Values Clarification List.

Instructions:

1. Provide participants with Values Clarification List.
2. Ask participants to rank order the top six values of personal importance to them.
3. Divide participants into several groups and have each group come to a consensus on the top six values.
4. Allow groups to discuss their top rankings among the groups.
5. Discussion: Process by encouraging personal feelings and statements on specific values. Encourage self disclosure and dialogue.

Time: 30-45 minutes.

Source: As experienced in "Student Development Staff Training Workshop," facilitated by Ms. Judy Wise, Indiana State University, Terre Haute, Indiana 47809.

Value Clarification

Rank order the top six values according to the definition listed below in order of their importance to you personally.

_____ Health - the condition of being sound in body; freedom from physical disease or pain; the general condition of the body; well-being.

_____ Wealth - abundance of valuable material possessions or resources; affluence.

_____ Physical Appearance - concern for the beauty of one's own body.

_____ Religion - communion with, obedience to and activity in behalf of a Supreme Being.

_____ Autonomy - the ability to be a self-determining individual; to be independent.

_____ Love - affection based on admiration or benevolence; warm attachment, enthusiasm, or devotion; unselfish devotion that freely accepts another in loyalty and seeks his/her good.

_____ Power - possession of control, authority, or influence over others.

_____ Recognition - being made to feel significant and important; being given special notice or attention.

_____ Pleasure - the agreeable emotion accompanying the possession or expectation of what is good or greatly desired.

_____ Emotional Well Being - freedom from overwhelming anxieties; a peace of mind; inner security.

- _____ Morality - the belief in and keeping of ethical standards.
- _____ Altruism - unself concern for others.
- _____ Honesty - fairness or straightforwardness of conduct; integrity; uprightness of character or action.
- _____ Justice - the quality of being impartial or fair; righteousness; to trust others fairly or adequately; to be concerned that others are treated fairly.
- _____ Loyalty - maintaining allegiance to a person, group, institution, or political entity.
- _____ Knowledge - the seeking of truth, information, or principles for the satisfaction of curiosity, for use, or for the power of knowing.
- _____ Wisdom - the ability to discern inner qualities and relationships; insight, good sense, judgment.
- _____ Achievement - to bring to a successful conclusion; to attain a desired end or aim.
- _____ Skill - the ability to use one's knowledge effectively and readily in execution or performance; technical expertise.
- _____ Aesthetic - the appreciation and enjoyment of beauty for beauty's sake; examples would be the love of art, music, dance, sculpture, nature.
- _____ Creative - the ability to create new and innovative ideas and designs.

Values and group feels would be most important to you:

_____	_____
_____	_____
_____	_____

Exercise #6: Value clarification: what's valuable to you.

Goals: To analyze personal values; to encourage decision making and setting of behavioral goals; to highlight the positive experience of self satisfaction, success, and achievement.

Materials Needed: Values Clarification Questionnaire.

Instructions:

1. Provide the participants with the values questionnaire. Ask students to complete it.
2. In a group discussion format, encourage dialogue on the types of decisions, activities, and particular achievements and successes the students have written.
3. Useful dialogue can also be gotten from the discussion of "three wishes," "happiness is," "remembrance," and self descriptions.
4. If students are ready, help them define achievable goals, as defined by them.

Time: 30 minutes.

Source: As experienced in "Group Dynamics," taught by

Dr. Forest Tate, Indiana State University, Terre Haute,
Indiana 47809.

Value Clarification: What's Valuable to You:

1. List two decisions you made in the last two or three weeks.
2. List two or three activities you participated in this week.
3. List two activities in which you felt the most alive and vibrant as a person (from any time in your life).
4. List two or three experiences of satisfaction, success, or achievement you had in recent weeks.
5. List two goals you have set.
6. If you could have three wishes, what would they be?
7. Happiness is...
8. If you had one week to live, how would you spend it?
9. If you were to die ten years from now, what three things would you most want people to remember about your life?
10. Rank your top five values according to what is most important to you.
11. In one word describe yourself.

Session #4:Exercises:

1. Theory development.
2. Theory presentations.
3. Experience-philosophy-theory.

Readings:

The Helping Relationship by Lawrence M. Brammer, Chapter III.

Assignments:

1. Theory presentations.
2. Written philosophy or personal theory of counseling.
3. Journal entries.

Exercise #1: Theory development.

Goals: To provide a beginning framework for participants to develop their own personal theories; to help participants explore the means by which other theorists have developed personal theories.

Materials Needed: none, however, an example of Freud's life experience has been provided.

Instructions:

1. In a discussion format allow students to brainstorm ways that theories are developed.
2. After students have labeled specific methods for the development of theories, ask students to define, if possible, where the thought, idea, or impulse might have originated prior to being written as a theory.
3. The instructor should then outline the personal history and influences of any therapist. The effort is to show the students how a person's values, lifestyle, race, ethnic group, country, heroes, work, profession, etc., may play an important part of the development of a theory.

Time: 30-45 minutes.

Source: Developed by the writer.

The Process of Personal Theory Development

Goal: To help participants explore the means by which other theorists have developed authentic counselor theories.

Materials: none.

Instructions:

1. Ask participants to choose a counseling theory. Then instruct students to list all important events, characteristics, behaviors, values, etc., that the theorist experienced in his/her life time. For example: if the writer were to choose Sigmund Freud, the authentic author of psychoanalysis, the writer would list Freud's life experiences as follows:
German; white; male; Jewish religion; born in Freiberg, Moravia, 1856; lived in Vienna, Austria for 80 years; spent five years in self analysis; Western values; career goal: scientist, but due to anti-Semitism, was denied entrance to the profession so became a medical doctor; major medical interests were neurasthenia and hysteria; clients were Jewish women; studied the nervous system for 15 years; Freud stated that to form a philosophy of life, it must be based on knowledge through science; Freud's philosophy was based on science rather than metaphysics or religion.
2. Then instruct students to list those external influences that may have had an impact on Freud as a

counselor. For example, major influences on Freud's life might be: Greek philosophers, Roman philosophers, Shakespeare; 18th and 19th century Western thought; Charles Darwin, theory of evolution; Berkely, Hume, Hartley, Reid, Herbart, Association Psychology, Frenchman Jean Charcot, neurologist; Henri Ellen Berger, 19th century psychiatry; Hermann Von Helmholtz, physicist, conservation of energy.

3. Then ask students to discuss with other class members those characteristics that seem to play an important role in the theorist's counseling theory. Example: Freud combined his life experiences as a medical doctor, scientist, and psychologist, with the influences of many great men of the 18th and 19th centuries, to form a basis for the development of his authentic theory of counseling which he eventually labeled psychoanalysis.
4. The instructor should encourage students to develop theories from their experiences. The instructor might say, "You as a unique individual with many varied life experiences and external influences can also begin to form a basis for the development of your own authentic theory of counseling by assessing and relating your experiences into a theoretical model and method of operation. This theory and method which reflects your personal philosophy and life/cultural experiences is your authentic theory."

Time: A minimum of one class session.

Source: Developed by the writer.

Exercise #2: Theory presentations.

Goals: To provide students with an opportunity to become familiar with the major theories of counseling; to provide students with the opportunity to review a theory from the therapist's perspective or life experiences; to analyze the theories in reference to their use with Third World people.

Materials Needed: theory framework, student reports.

Instructions:

1. Provide students with a questionnaire framework that helps to analyze theories and derive important elements that contributed to the theorist's theory.
2. Students should choose a traditional counseling theory and provide a written and oral class presentation. These student reports should be assigned prior to this class session.
3. Students are to give a presentation of their traditional theorist with a detailed personal description of how the theorist came to develop this theory.

Time: 2 or more class sessions, depending on class size.

Source: Developed by the writer.

Framework for Evaluating Counseling Theories

Theory:

Dimensions:

Assumptions--Nature of Man: How does the theorist describe man's nature"

Learning Theory and Change: How does the theorist describe how learning and change occur? Does he/she support a particular learning theory; does he expect certain behavioral changes?

Purposes or Goals: How does the therapist describe his/her general purposes; does he/she speak of general or specific goals for clients; how are goals to be described--in observational terms; does he/she differentiate between process and outcome goals?

Role of Counselor and Direction: To what extent does the therapist direct; is his/her direction explicit, or subtle and implicit; to what extent is there shared responsibility for direction and how is this affected by the various stages in the process?

Flexibility: How wide a range of clientele can be reached by this therapy; are there specific types of clients who would be omitted?

Appropriate Institutional Settings: Where would this theory seem especially meaningful?

Motivation: What kinds of prerequisites are necessary in terms of the client's attitudes--toward therapy, desire for change?

Relationship: To what extent is the relationship the key of the therapy; is it a means to an end?

Respect: Does the theorist describe the necessity for respect to be shown to the client; how is the respect shown; what kinds of things wouldn't the therapist respect; how should the client show respect?

Communication: Does the theorist value verbal and non-verbal communication; what kinds of situational variables affect communication; is communication two-way; if theory is applied in a group, is the communication interaction dyadic or multiple?

Support: How important is support; how does the therapist provide it?

Rewards: Are rewards extrinsic, intrinsic--or a combination; who administers the rewards--the therapist, client, important others; how does the therapist specify rewarding; what is rewarding to the therapist, to the client?

Research Support: Is there research evidence to support the theory?

Aspects I Would Integrate: What might I integrate into my own theory or way of counseling?

Ethical, Moral, Religious Problems: Are there aspects of the theory that raise serious questions for me personally and professionally?

My Own Dimensions:

- a. What is the place of emotion and ideation in the theory?
- b. To what extent does the theory call for changing the environment of the client?
- c. Does the theory seem relevant, considering today's culture?
- d. Others.

Source: As experienced in "Counseling Dynamics," taught by

Dr. Lawrence Passmore, Indiana State University, Terre Haute,
Indiana 47809.

Personal Theory Development

What assumptions does the theorist make about the nature of the client's issues?

What were the culture, race, social values, and century of the client? Can this theory be useful in today's society?

What were the events (experiences, ideas, values, culture, family, religion, ethics, economic status, etc.) that caused or helped the theorist to develop this theory?

How did the theorist develop this theory?

In particular, does this theory relate to the experiences of Third World people in this country? If yes, how? If not, why not?

Source: Developed by the writer.

Exercise #3: Experience-philosophy-theory.

Goals: To encourage the development of authentic theories; to aid students in the use of their life experiences, racial group, sex, history, culture, language, values, etc.; to encourage the development of a personal counselor philosophy.

Materials Needed: paper, pencil.

Instructions:

1. Have students break into dyads or triads. Ask them to brainstorm ideas, characteristics, and other unique living experiences and write them down. Group brainstorming aids in the discovery of events or behavior that may otherwise be forgotten.
2. Ask students to write down those characteristics that are important when they are in a helping situation.
3. Then have the students role-play a client-counselor situation. The client and observer are to look for mannerisms, behaviors, or values that are evidenced in the counselor's style.
4. Each student should engage in role-playing and provide the student counselor with feedback on his/her counseling behavior.
5. Students are to take this information and with any other they might add to it, begin to write the

skeleton of a philosophy or theory of counseling.
Students will later use their personal theories in
role-played situations while being video-taped.

Time: 60 minutes.

Source: Developed by the writer.

Exercise #4: Positive bombardment.

Goals: To encourage the identifying and naming of positive characteristics in other group members; to facilitate the enhancement of self esteem and to raise the level of self disclosure.

Materials Needed: paper, pencil.

Instructions:

1. Instruct participants to write down those behaviors they see as positive about themselves. Ask them to record these positive things that show on the outside, and those internal characteristics which may not be visible.
2. Then instruct participants to look around the room and select a person. Walk over to that person.
3. Instruct participants, now in dyads, to write down what they see as positive in their partner. Have participants write down what they see on the outside, and internally if possible.
4. Each participant is then to provide the other with his/her feedback while the other partner records the information. Allow sufficient time for the partners to discuss their reactions, feelings, thoughts. Statements such as 'I learned,' 'I re-learned,' 'I'm glad,' etc. should be encouraged.

Time: 30 minutes.

Source: Canfield, J., and Wells, H. C., 100 Ways to Enhance

Self Concept in the Classroom. New Jersey: Prentice-Hall, 1976.

Session #5:Exercises:

1. Assertiveness inventory.
2. Assertiveness: definition.
3. On saying yes or no.
4. Situation role-playing.
5. Assertive mingle.
6. Thumb discussion.
7. Assertive fantasy.
8. Assertiveness: goal setting.

Readings:

Your Perfect Right by R. E. Alberti and M. L. Emons.

Assignment:

Journal entries.

Exercise #1: Assertiveness Inventory.

Goals: To help participants to assess their own assertiveness; to provide an initial cognitive concept of assertive behavior.

Materials Needed: Assertiveness Inventory from Alberti, R. E. and Emmons, M. L., Your Perfect Right, 2nd ed. San Luis Obispo: Impact, 1974.

Instructions:

1. Provide participants with an Assertiveness Inventory to complete.
2. Initiate a discussion prior to providing the definition of the concepts of assertiveness.
3. Discuss:
 - What elements are indicative of assertive behavior?
 - How can assertive behavior help or hinder?
4. Proceed to Exercise #2.

Time: 10-15 minutes.

Source: Developed by the writer.

Situations for Assertiveness Training Group

- | | <u>Ratings</u> |
|--|----------------|
| 1. You handle a compliment easily: "What good-looking clothes you are wearing." | _____ |
| 2. You compliment someone: "That's a beautiful suit!" | _____ |
| 3. You meet an acquaintance coming down the street and stop and talk. | _____ |
| 4. You ask directions of a stranger. | _____ |
| 5. You ask directions of a policeperson. | _____ |
| 6. You introduce yourself to someone new at the Day Center. | _____ |
| 7. You introduce yourself to a group of people at a small party. | _____ |
| 8. You send the Fuller Brush man away without buying anything. | _____ |
| 9. You turn down a little boy asking you to buy a subscription to a new paper. | _____ |
| 10. You collect dues or coffee fund money at the Day Center. | _____ |
| 11. You collect money for charity from people you know. | _____ |
| 12. You insist on treating for coffee at the Canteen. | _____ |
| 13. You borrow some change for a soft-drink machine. | _____ |
| 14. You borrow \$5.00 from a friend. | _____ |
| 15. You ask for help with a job at the Day Center: "Will you help me get this cleaned up?" | _____ |
| 16. You tell someone in the group, "Stay on the subject." | _____ |
| 17. You insist on your right to have the floor for a minute: "You've talked for too long. It's my turn to talk now." | _____ |

Exercise #2: Assertiveness: definition.

Goals: To provide a cognitive base for understanding the definitions and purposes of assertive behavior.

Materials Needed: definitions of various assertive behaviors; examples of assertive, non-assertive, and aggressive behaviors.

Instructions:

1. Review with participants the different definitions and actions of assertiveness behaviors.
2. Discuss:
 - the implications of assertiveness or aggressive behaviors in various settings.
 - the implications of assertiveness training for counselors; for Third World people.

Time: 30 minutes.

Sources:

Exercise developed by the writer.

Definitions from Alberti, R. E., and Emmons, M. L.,

Your Perfect Right, 2nd ed. San Luis Obispo:

Impact, 1974.

18. You ask the clerk in a store to get you the correct size from under the counter. _____
19. You tell a salesperson, "No thank you, I don't see what I want" after he's/she's waited on you." _____
20. You correct the clerk for ringing up the wrong price on the cash register in the grocery store. _____
21. You tell the waitress that she has brought you the wrong food. _____
22. You tell the beauty operator or the barber specifically what you want done to your hair, and you insist on having it done that way. _____
23. You deal with a neighbor who knocks on your door and says you're making too much noise. _____
24. You tell your neighbor he's/she's making too much noise. _____
25. You tell your roommate not to play the radio all day and all night. _____
26. You tell someone who's bumped into you and yelled at you that he'd/she'd better watch where he's/she's going. _____
27. You return an insult on the telephone: "You're a big bore to talk to yourself." _____
28. You call a good friend (of the same sex) and invite him/her over to your house. _____
29. You ask someone of the opposite sex for dinner at your house. _____

30. You ask someone of the opposite sex to a party
your club is having. _____
 31. You protest out loud when someone pushes ahead
of you in line. _____
 32. You confront somebody who's been spreading untrue
rumors about you. _____
 33. A friend asks to stay at your apartment when your
roommate/husband/wife is out of town and you refuse. _____
 34. You call in to a radio talk show and express your
opinion. _____
 35. You are chairperson of a group and conduct a meeting. _____
 36. You give a speech at the Optimist Club. _____
- TOTALS _____

Source: Alberti, R. E., and Emmons, M. L., Your Perfect Right, 2nd ed.
San Luis Obispo: Impact, 1974.

Exercise #3: On saying yes or no.

Goals: To give practice in saying yes or no to others; to give practice in being assertive, non-assertive, and aggressive.

Materials Needed: none.

Instructions:

1. Ask students, "If you had 24 hours to do anything in the world, what would you do with your time?"
Allow students a few minutes to think but without conversation with other students.
2. After each student has come to a decision, have the students mingle around telling other students what they would do with their time. The ground rules for this activity:
 - a. No commitment is to be made or expected.
 - b. When approached by others, a person is to respond only when an expression of thanks or with a request for clarity.
 - c. When approaching others, use declarative sentences, not questions: "I would like to go to the movies with you," not "Would you like to go to the movies with me?"
3. Direct students to divide into two lines facing a partner.
4. For about 2 minutes apiece, each student is to attempt

to convince the other, in a variety of ways, to spend their 24 hours with them. The opposite partner is to consistently say no in as many ways as possible.

5. After a reasonable time has elapsed, allow the students to mingle again, and
 - a. Accept the approaches they wish by saying yes to those persons.
 - b. Reject all other approaches by saying no to those persons.
 - c. Avoid making any explanations for the responses.
 - d. Do not soften the no's with qualifying statements, reasons, or excuses. A simple "no thanks" is enough.
6. Process by discussion:
 - Ask the group what difficulties were involved.
 - How did you feel when you said no?
 - How did you feel when no was said to you?
 - Were there feelings of guilt or rejection?

Time: 30-45 minutes.

Source: University Associates, Inc., 7596 Eads Avenue,
La Jolla, California 92037.

Exercise #4: Situation role-playing.

Goals: To provide participants with an opportunity to act out and experience a simulated assertiveness event.

Materials Needed: a list of assertive situations (optional).

Instructions:

1. The participants can brainstorm or choose any role-play situation or event.
2. Ask players to act in their roles as if they were actually performing in real life.
3. Allow participants to act out their roles and then process by discussion. Possible questions include:
 - How did you react to the situation?
 - Was your role-play representative of your real behavior?
 - How was your behavior the same? different?
 - If this event had actually happened, would your behavior be different?
4. The instructor should attempt to involve everyone in at least one role-play situation.
5. Terminate after any final discussion, comments, or questions.

Time: 20-40 minutes.

Source: Developed by the writer.

Exercise #5: Assertive mingle.

Goals: To stimulate group discussion on different methods of being assertive; to physicalize the assertive process in a positive and non-threatening manner; to increase group interaction and participation.

Materials Needed: none.

Instructions:

1. Ask students to mingle in the room without communicating verbally or non-verbally with other students.
2. After a few minutes have elapsed or students have begun to stop mingling, instruct students to mingle and
 - a. Greet others non-verbally and move on.
 - b. Smile at others as they pass.
 - c. Give eye contact to others without smiling.
 - d. Shake hands with left hand.
 - e. Shake elbows.
 - f. Jump around the room while greeting people.
 - g. Walk fast.
 - h. Walk slow.
3. Follow this exercise immediately with Exercise #6.

Time: 10-15 minutes.

Source: Unknown.

Exercise #6: Thumb assertiveness.

Goals: To provide participants with an opportunity to react to assertiveness concepts through external actions; to look at bodily behavior as an unconscious presentation of assertive behavior.

Materials Needed: none.

Instructions:

1. Find a partner and introduce yourself with your thumbs.
No verbal communication is allowed, only thumb interaction.
2. Instructions should be narrated as follows:
Have the thumbs make eye contact. Let the thumbs have a talk. While the thumbs are talking, they get into a conflict and fight. Let the thumbs fight; then have them make-up, say goodbye, and go away as friends.
3. Process Exercises 5 and 6 through discussion.

Possible questions include:

- What were your reactions to mingling with a group of people without making any verbal or non-verbal contact?
- Did this exercise allow you to become more verbal, active, physical, etc.? Explain.
- What were the different ways in which people introduce their thumbs?
- Were the thumbs non-assertive, assertive, or aggressive?

- In what ways did you fight?
- How did you make up?
- Who made up first: the non-assertive, assertive, or aggressive thumb?
- Was there a winner? a loser?
- How similar was the behavior of your thumb to your own behavior?

Time: 10-15 minutes.

Source: Adapted from an exercise developed by Gerald

Weinstein, School of Education, University of Massachusetts,
Amherst, Massachusetts 01002.

Exercise #7: Assertive fantasy.

Goals: To provide participants with an opportunity to act out in fantasy an assertive or aggressive act; to provide a simulated role-play or role rehearsal through fantasy.

Materials Needed: none.

Instructions:

1. Ask participants to place themselves in a comfortable place or position in the room.
2. Ask participants to close their eyes and think of a situation that may require them to be assertive.
This can be an event that was unfinished or an upcoming situation.
3. Tell participants to act out in their fantasy the type of behavior or action they would like to take.
Allow 1-2 minutes for participants to act. Then return to class activities. This need not be processed.

Time: 5-10 minutes.

Source: Developed by David Letter and Linda Schobe, Indiana State University, Terre Haute, Indiana 47809.

Exercise #8: Assertiveness: goal setting.

Goals: To help students set behavioral goals to improve their assertive behavior.

Materials Needed: Your Perfect Right by Alberti and Emmons.

Instructions:

1. Have participants choose a behavior or situation in which they would like to behave or respond in a more effective or assertive manner.
2. Ask participants to keep a record of their behavior or situation and how they reacted. Keep this behavior log or diary for one week.
3. After the week of recording, spend a few moments imagining how you handled a specific incident. Imagine vividly the actual details, including your specific feelings at the time and afterward.
4. Write down your behavior in terms of assertive components (Chapter III).
5. Observe an effective model or have someone role play an effective model.
6. Consider this model and other alternative actions and consequences of a new behavior.
7. Imagine yourself handling the situation.
8. Try out the imagined behavior; practice with another person or group of people in class.
9. Get feedback on your new role played or simulated behavior. Continue practicing this behavior to build your self-confidence.

10. After sufficient practice, test your new response pattern in the actual situation. Continued practice will ensure the maintenance of new behavior.

Note to facilitator: If the participant should fail when attempting the new behavior, then an assessment of the entire event should be done to find where a possible mistake was made. The attempt may not be the failure, although the participant may think so. After reviewing the actual situation, the participant should practice the old behavior again or try an alternate behavior until he/she feels he/she has achieved his/her goal.

Time: 1 hour minimum for an introduction to this long-term process.

Source: Alberti, R. E. and Emmons, M. L., Your Perfect Right, 2nd ed. San Luis Obispo: Impact, 1974.

Session #6

Exercise: "I Am Somebody" - Black Students' Self Concept

Readings:"The Black Community as the Source of Positive

Self Concept for Black Children: A Theoretical

Perspective,"by Edward J. Barnes, p. 166, in

Black Psychology by Reginald L. Jones.

Assignments:

Journal entries.

Exercise: "I Am Somebody" - Black Self Concept.

Goals: To stimulate positive feelings of self worth in Black students; to build positive self identification; to present historical facts to counteract myths; to generate group and racial pride.

Materials Needed:

1. Marvin Gaye's "What's Goin' On?" Tamla Records, TS 310, side 1, cut 1.
2. Rev. Jesse Jackson's "I Am Somebody," Respect Records, side 1, Tas 2601.
3. Nikki Giovanni's "The Truth Is on Its Way," Right-On Records, RRO5001, side 1, cut 5.
4. Billy Preston's "Outa-Space," A & M Records, #8558.

Workshop Model: (in three parts)

Part I

Introduction: The purpose of getting together in this group today is to rap a while about Black people. We want to think about ourselves as black people--what it really means to be Black. We're going to rap a little while, then listen to some poetry and music and think about what they mean to us. Let's begin by listening to Marvin Gaye. Think about what he's really saying on the first cut, "What's Goin' On?"

Activity: Play record "What's Goin' On?" by Marvin Gaye.

Discussion Questions: (Music continues softly in background)

1. What's going on with Black people today?
2. Do Black people need more love today?
3. What do Black people need to "make it" out there?
4. (Summarize discussion when appropriate and lead into the next activity.) Now let's listen to what Rev. Jesse Jackson has to say about Black people and what they need.

Activity: Play record "I Am Somebody" by Rev. Jesse Jackson.

Discussion Questions:

1. In his sermon Rev. Jackson asked the question, "Who's holdin' you back?" He says that nobody's holding you back but yourself. Do you think that is so?
2. Do you think Black people put other Blacks down? Why?
3. Let's think positive. How can Black people be considered a strong race in this country?
4. Rev. Jesse said that both the Black man and the Black woman are strong. What makes us strong? What makes us beautiful?

Exercise: "I Am Somebody "

Listen to the first part of the record again. Then let's join the group in the record and repeat the words together to "I Am Somebody." [Record is played and group repeats words in unison.] Now each person in this group think of something that is strong and good in yourself. Let's use the words on the record but change them a little.

Say "I am somebody"; then in one sentence say something that is strong about yourself. Example: "I am somebody. I have a will of my own. I am somebody." Let's go around the circle and repeat this as long as people want to say things about themselves.

Summary: How do you feel right now? Was it hard to think of strong things in yourself? Was it hard to say them out loud? Why? Often it is easy to say negative things about ourselves or others, especially about others. Why do you think this is so? Often people think you are bragging if you talk positively about yourself. Everbody has strengths and if you want to make yourself better, you have to know what is strong in you, what is good in you, so you can work with it. Keep thinking about what is strong in you and you've got going for you. See if you really know what those things are and next time we will continue to work on finding our strengths.

Part II

Introduction: The last time we listened to music by Marvin Gaye and a sermon by Rev. Jesse Jackson. We talked about how strong and beautiful Black people are. The last thing we did was to say things about our own personal strengths. I asked you to think more about what YOU as a person have going for you. Let's get those thoughts together as we listen to Marvin Gaye again.

Activity: Play record "What's Goin' On?" by Marvin Gaye.

Discussion: Before we get to the main question, let's think about what Black people have going for them and take it all the way back to Africa.

1. Do you know of anything in our African culture that we will have going for us today?
2. There are some myths about Black people that go back to Africa and right through the slavery period here. By myths I mean that there are ways we had as part of our African culture that people in America didn't understand. They put the wrong meaning to what they saw, believed the wrong things, and in many cases still have us believing these wrong things. Do you know of any myths about Black people? Why are they wrong? What is the correct meaning? How did things get so mixed up?
3. Let's talk about what each one of us has going for him or her right now.

Summary: Now that we have rapped about myths of Black people and now that we understand the correct meanings, we can see what we have going for us much better.

Activity: Play record of poem "Ego Tripping" by Nikki Giovanni. Nikki Giovanni tells us how good she feels about herself in this poem. In fact, she went on a "trip" she felt so good. Let's listen to what she says when she is really feeling good about herself.

Discussion Questions:

1. To do all the things Nikki talked about you'd have to have a lot of power. What do you think you could do if you had lots of power?
2. What would you do for Black people if you had the power?
3. What would you do for yourself?

Exercise: "Ego-Tripping"

Let's go on our own ego trip as a group. Each person think of what he or she would do or give in the situation I describe. Imagine now that you have POWER! You're great! You are together! Each person repeat the first part of the sentence, then make up the last part yourself.

1. I was born in the Congo, I have a creative mind.

One day I created _____.

2. I was born in the Congo, I have beautiful children.

For his/her birthday, I gave my son/daughter _____.

3. I was born in the Congo, I am a strong person.

With my strength I can _____.

4. I was born in the Congo, I am a beautiful person.

I am so beautiful that _____.

Summary: That was really a cool trip. We ARE beautiful, strong, Black people! Next time we will continue to talk about what we can do as Black people--what YOU can do with what you have as a beautiful Black person.

Part III

Introduction: The last time we took a "trip" and imagined all the groovy things we could do if we had the power. Let's listen to the record "Outa-Space" and imagine yourself on the trip again. As you listen, make up things you could do and things others would do for you.

Activity: Play record "Outa-Space" by Billy Preston.

1. Let's talk about some of the pictures that just went through your mind.
2. Let's listen to the music again but this time let's move to the music:
 - a. Move as if you have power.
 - b. Move as if you have beauty.
 - c. Move as if you are the most gentle, loving person.
 - d. Move as if you can do anything you want to do.

Exercise: fantasy

Sit on the floor or wherever you can relax and feel comfortable. Close your eyes and imagine you are the person you want to be. Nothing is holding you back... not even YOU! Just let your mind go...just imagine...

- a. Who are you?
- b. Where do you live?
- c. Do you have a family? Who is in it?
- d. What does your house or apartment look like?
- e. What is strong and beautiful about you?
- f. What can you do now that you can't do in real life?

Find one other person in the room that you like to rap with and share the thoughts you just had... Now let's share in the larger group.

Exercise: identity

We've been talking about what we would do if nothing was holding us back. Here are some pictures of Black people who are using what they have--their abilities and strengths--to do what they can for themselves and other people. Some are famous like Leon Sullivan, Ruby Dee, and Eldridge Cleaver. Some are just everyday folks like us. Look at the way they are dressed or see if something in the picture makes you feel close to that person.

Walk around the room and find a picture of a person you really "dig" and think about the reason. Then share with the group the picture you like best and say what it means to you.

Exercise: positive bombardment

We have talked about the way we feel about people in the pictures and what they mean to each of us. Now let's really take a look at each other. Choose a partner and sit by him/her. We've been talking all along about the strengths each of us has. Look at your partner and think about what is strong in your classmate. Take 5 minutes and talk to your partner about what you see that is strong in him or her. Partner listen, then tell the

person how you can use the strength he/she sees in you. How can you make it work for yourself and make yourself better? (Change partners and repeat exercise two or three times.)

Closure: We've had a real time talking about Black people and how we feel about ourselves. We are strong, we are beautiful! We just finished hearing someone tell us what is strong in each of us. You talked about how to make this strength work for you. I'd like everyone to really try to do at least one of the things you said you could. You have the POWER. You can do what you want to do. If we want to stay strong as a people, we have to keep doing this. When you leave today, keep thinking about strong things in yourself, keep doing what you can to make the strong things work for you. You got the power, baby.

Source: Fromkin, H. L., and Sherwood, J. J., Intergroup and Minority Relations. California: University Associates, 1976.

Session #7Exercises:

1. Bill Cosby's lost, stolen, or strayed.
2. Affirmation of Blackness.
3. Three wishes.
4. Pride line.
5. Positive support.

Readings: "Black Pride in the Seventies: Fact or Fantasy?"

by Pearl Gore Dansby, p. 145 in Black Psychology by
Reginald L. Jones.

Assignment:

Journal entries.

Exercise #1: Bill Cosby's: lost, stolen, or strayed.

Goals: To expose participants to institutional racism in education, history, and media; to present some facts to re-educate participants about racism; to confront commonly held myths by both Blacks and whites.

Materials Needed:

1. Film: "Black History: Lost, Stolen or Strayed."
2. 16mm movie projector.
3. Screen.

Instructions:

1. Show movie, "Black History..."
2. Ask participants to share their feelings about the movie through "I learned..." statements. Go around the circle asking each person to complete the statement (participants may pass if they do not wish to participate).
3. Discuss other reactions to movie:
 - What did you like/dislike about the film? Why?
 - As depicted in the film, who is the victim? Did you identify with either one?

Time: 60-90 minutes.

Source: Available through Hampshire College, Audio-Visual Dept., Amherst, Mass. 01002; and P.A.C.T., 163 Madison, Detroit, Michigan.

Exercise #2: Affirmation of Blackness.

Goals: To stimulate positive dialogue on Black asserts:
personal, historical, and cultural elements of Black life;
to engender positive feelings of personal self worth and
self esteem.

Materials Needed: none.

Instructions:

1. After participants have discussed the Bill Cosby film, instruct them to define those positive personal, historical, or cultural elements of Black life that they value. This should be conducted much like group brainstorming but allow each individual an opportunity to participate.
2. Instructor should add positive qualities, images, and facts as appropriate. Instructor should also encourage discussion of those things that are labeled as negative. Usually it is considered negative by whites more so than Blacks but Blacks have accepted this standard. End discussion with a summary of the positive impact Black culture has played in America's history.

Time: 20-45 minutes.

Source: Developed by the writer.

Exercise #3: Three wishes.

Goals: To allow the participants an opportunity to react in fantasy to the Bill Cosby film; to encourage positive self imagery and direction through fantasy.

Materials Needed: paper and pen (optional).

Instructions:

1. After the participants have discussed the Cosby film and discussed positive Black contributions, ask them, "If you suddenly were given three wishes, what would they be?"
2. Allow the participants a few minutes to think. They may want to write the three wishes on paper. Then allow them to share their ideas and fantasies with the group.

Time: 10-20 minutes.

Source: Adapted from an exercise developed by Jack Canfield and Harold C. Wells, authors of 100 Ways to Enhance Self Concept in the Classroom. New Jersey: Prentice-Hall, 1976.

Exercise #4: The pride line.

Goals: To encourage expression of pride; to help participants recognize successes and achievements that increase self worth; to increase self disclosure.

Materials Needed: none.

Instructions:

1. Ask each student to make a statement about a specific area of behavior, beginning with, "I am proud that I..."
"I was successful..." "I achieved..." .
2. Below are some suggested items for use in this exercise:
 - things you've done for your parents.
 - things you've done for your friends.
 - work in school.
 - about your religious beliefs.
 - a small or major achievement.
 - something you've done in regard to promoting Black self esteem or pride.
 - a policy or action you've instituted.
 - what you are proudest of in your life.
 - a small or major success.
 - something you own.

Time: 10-20 minutes.

Source: 100 Ways to Enhance Self Concept in the Classroom

by Jack Canfield and Harold C. Wells. New Jersey: .

Prentice-Hall, 1976.

Exercise #5. Positive support.

Goals: To provide participants an opportunity to give feedback to other class members; to encourage the positive support of self and others.

Materials Needed: none.

Instructions:

1. Participants may provide positive feedback within the group by beginning statements such as: "I like when you..." "It helped when you..." "When you, I..." "We were better as a group today because you..."
2. An alternate format: Divide the group into dyads or triads. Have participants list five or more things that another person can say to them that makes them feel good or worthwhile. Example: smile when you see me..., tell me that my contribution was useful..., tell me that you missed me while I was gone...
Also encourage the giving of positive feedback to members within the dyads or triads.

Time: 10-30 minutes.

Source: 100 Ways to Enhance Self Concept in the Classroom

by Jack Canfield and Harold C. Wells. New Jersey:
Prentice-Hall, 1976.

Session #8Exercises:

1. Guess who I am...
2. Success sharing.
3. Self esteem enhancement.
4. I used to be... but now I am...

Readings: none.

Assignment:

Journal entries.

Exercise #1: Guess who I am...

Goals: To focus attention on one person in a healthy way and give that person a moment in the spotlight; to provide an opportunity to get to know other group members in a different way.

Materials Needed: none.

Instructions:

1. Have students write out some biographical information that describes them but does not make it too obvious who they are. Include such things as hobbies, awards, talents, high school days, trips, family events, etc. Include a card of your own.
2. When each person has done this, collect the cards and read them while the class attempts to guess who is being described.

Time: 15-30 minutes.

Source: 100 Ways to Enhance Self Concept in the Classroom

by Jack Canfield and Harold C. Wells. New Jersey:

Prentice-Hall, 1976.

Exercise #2: Success sharing.

Goals: To help participants to focus on the positive aspects of themselves.

Materials Needed: none.

Instructions:

1. In small groups of five or six, ask participants to share a success, accomplishment, or achievement they had before they were ten.
2. Next, ask them to share a success they had between the ages of ten to fifteen; and then between fifteen and the present time.
3. Discuss the different types of successes and what they can do for you and what they might do if used in the counseling process.

Time: 15-30 minutes.

Source: 100 Ways to Enhance Self Concept in the Classroom

by Jack Canfield and Harold C. Wells. New Jersey:
Prentice-Hall, 1976.

3. Continue to play each recording to the class and discuss its message. Also discuss how the artist's message might affect them personally. The instructor should be consistent with pointing out the positive messages being given by the artist. Also highlight the success of Black literature, writers and other artists and their impact on Black culture and Black people.
4. At the end of the session, play Earth, Wind and Fire's "Shining Star."

Time: 3 hours.

Source: Adapted from Ruth G. King's "I Am Somebody" workshop model, found in Intergroup and Minority Relations, edited by Howard L. Fromkin and John J. Sherwood.

Exercise #3: Self concept enhancement.

Goals: To enhance self concept through literature; to generate positive racial pride; to generate expressions of self love.

Materials Needed: (records)

1. Earth, Wind and Fire's "That's the Way of the World." Columbia Records, AL 33280, side 1, cut 1.
2. Nikki Giovanni's "The Truth Is on Its Way." Right-On Records, RR 05001, side 1, cut 1.
3. Gil Scott-Heron and Brian Jackson's "From South Africa to South Carolina," Arista Records, AL 4044 SA, side 1, cut 1.
4. Gil Scott-Heron's "The Revolution Will Not Be Tolerated". RCA Records, EDL1-0613-B, side 1, cuts 1, 2, 3, and 5.

Instructions:

1. Have students sit around in a circle or semi-circle on the floor. Play the records in the order that they appear above. Play each cut once and then allow discussion, then replay the same cut.
2. Ask students "What does this song mean? What is the artist saying? What is his/her message?" Continue the rap with the group until the discussion stops. Light music playing in the background sets a positive mood and atmosphere.

Exercise #4: I used to be...but now I am...

Goals: To aid in recognizing the changes in self concept;
to aid in clarifying one's own image.

Materials Needed: none.

Instructions:

1. Ask the group to sit in a circle.
2. Begin the exercise by saying "I always used to (pause) but now I am (pause)." Can you think of something you used to -e or do or think that has changed?

Possible examples are:

- I used to be worried about surviving, but now I'm not worried.
- I used to be colored, but now I'm Black.
- I used to be clumsy, but now I'm smooth.

Time: 10-20 minutes.

Source: 100 Ways to Enhance Self Concept in the Classroom

by Jack Canfield and Harold C. Wells. New Jersey:

Prentice-Hall, 1976.

Session #9Exercises:

1. Inventory on racial issues.
2. Black identity theory - mini-lecture.
3. Role-playing Black identity stages.

Readings: "Stages in the Development of Black Awareness: An Exploratory Investigation" by M. S. Hall, W. E. Cross, Jr., and R. Freedle, in Black Psychology by Reginald J. Jones.

Assignments:

1. Refine personal counseling theories, adding any additional concepts or components. Bring to next class.
2. Journal entries.

Exercise #1: Inventory on racial issues.

Goals: To help participants identify unique cultural differences in Third World people; to look at issues that are encountered when counseling with culturally different people.

Materials Needed: newsprint, magic markers.

Instructions:

1. Divide participants into groups of four.
2. Instruct participants to brainstorm issues that are encountered in counseling with the culturally different individual. These issues are to be written on newsprint.
3. After the issues have been written, allow each group to discuss their reactions to various issues raised.
4. One participant from each group should be chosen to read the issues recorded from his/her group. Then allow the participants to engage in a large group discussion on the issues encountered and how they might be handled.

Time: 30-45 minutes.

Source: Developed by the writer.

Exercise #2: Black identity theory - mini-lecture.

Goals: To present a theory that is related to the cultural experiences of the Black individual; to present an alternative "world view" of helping for the Black individual.

Materials Needed: Black Identity Theory.

Instructions:

1. The instructor should present an introduction and explanation of the theory and stages of the Black Identity Theory.
2. Sufficient time should be allowed for questions and discussion on the Black Identity Theory.

Time: 30-40 minutes.

Source: Black Identity Theory was developed by Dr. Bailey Jackson, School of Education, University of Massachusetts, Amherst, Massachusetts 01002; exercise developed by Dr. Bailey Jackson.

Exercise #3: Role-playing Black identity stages.

Goals: To provide a vicarious experience to the participant that most reflects the Black individual in each stage; to provide opportunity to practice alternative methods of dialoguing with the culturally different individual.

Materials Needed: Black Identity Stages.

Instructions:

1. Provide participants with four stages. Instruct participants to review and discuss the stages in their groups.
2. Next, instruct participants to simulate a stage in the Black Identity Theory. One participant should act out a stage while the other participant acts as the counselor. The other two participants may do the same or observe and then simulate a different stage.
3. After sufficient time has been allowed for practice, involve the total group in a discussion on the new learnings, re-learnings and any issues that might be raised. Option: Participants can be shown video-taped mini-sessions of negative and more positive approaches toward cross-cultural counseling using the Black Identity Theory. This, however, would mean including either a second racial group or a different cultural group.

Time: One or two class sessions (3 to 6 hours).

Source: Black Identity Stages were developed by Dr. Bailey Jackson, School of Education, University of Massachusetts, Amherst, Massachusetts 01002; exercise developed by Dr. Bailey Jackson.

Session #10Exercises

1. Counseling style practice.
2. Ethics and professional issues.
3. Questions.
4. Responses.

Readings:

1. Basic Attending Skills (participant manual) by
A. E. Ivey and N. Gluckstern.
2. The Helping Relationship by Lawrence M. Brammer,
Chapter VI.
3. Barriers and Hazards in Counseling by Johnson and
Vestermarck, Chapter VII, pp. 206-212.

Assignments:

Journal entries.

Exercise #1: Counseling style practice.

Goals: To give the participants an opportunity to practice their personal counselor theories; to provide feedback to participants on their particular counseling behavior and theories of counseling; to encourage the further refinement of specific theoretical and experiential components of each person's personal counseling theory.

Materials Needed: video equipment (video tapes, camera, tape deck and monitor).

Instructions:

1. Instruct participants to bring their personal counseling theory/theories to class.
2. Divide participants into dyads or groups of four. Allow the groups to discuss briefly one another's personal theories.
3. Then have the group members practice their personal theories through role-playing. After each role-play, other members should give the theorist feedback concerning their personal style of counseling and theory of counseling.
4. After all the participants have had an opportunity to practice their theory, allow each individual to practice his/her theory through role-play in front of the video camera.
5. After all participants have practiced in front of

the camera, re-run the tape for the entire class.
Allow participants to critique and discuss each
counseling theory in a free and spontaneous way.

Time: 3 to 9 hours, or 3 class sessions.

Source: Developed by the writer.

Exercise #2: Ethics and professional issues.

Goals: To provide the participants with an opportunity to explore through group discussion, various ethical issues of the counseling process; to provide an opportunity to explore possible counseling issues that affect the lives of the culturally different individual.

Materials Needed: discussion questions.

Instructions:

1. Provide participants with a short mimeographed list of questions, or read the questions to the group as needed.
2. Allow participants to discuss among their peers the different ideologies and perceptions held by the participants on various issues.
3. Encourage participants to review some of the discussion questions in light of current societal expectations as well as in light of the various culturally different individuals.
4. Participants may also be able to relate some of these ethical issues to their personal theories.

Time: 1 hour.

Source: Discussion questions obtained from "Techniques of Counseling Workshop," taught by Dr. Andy Horne, Indiana State University, Terre Haute, Indiana 47809.

Discussion Questions: The Client and the Goals
of Counseling

1. Should the counselor interfere if he/she believes the client has made a poor choice?
2. Who determines the functions and goals of the counselor? What are the orientations of teachers, students, administrators, parents, etc. about the goals of counseling? To whom is the counselor accountable?
3. Is the counselor finished when the client has defined his/her problem and discovered ways of solving it?
4. The goals of counseling appear to be relative to the school of thought to which the counselor adheres. Are there any basic goals shared by most counselors?
5. In general, are the goals of a therapeutic encounter predetermined by the theoretical frame of reference used by the counselor and if this is so, has the client really found his/her own self or has he/she joined in someone else's?
6. Rogers has stated that the purpose of counseling is "a broadly based structure of self, an inclusion of a greater proportion of experiencing as a part of self, and a more comfortable and realistic adjustment to life." Does this mean client-centered counselors do not set specific goals for counseling?
7. What should a counselor do if his/her client only seemed to be concerned with rather immediate goals?
8. Should counseling be focused on helping students with problems or helping students to prevent problems?

9. Clarify the differences between psychotherapy and counseling.
10. In hiring counselors to work with students preparing for vocational-technical careers, should there be a requirement that the counselor have had experience in industrial arts or similar educational experience? Should counselors in schools be required to be experienced teachers?
11. Does a student have a right to enter into a continuing counseling relationship without the knowledge of his/her parents, if the student desires to do so?
12. According to the various theories of counseling in trying to attain certain goals, a counselor would have to spend a great deal of time with one client to develop the relationship in a helping interview. Because of other duties, numbers of students, and the limited time that can be spent with each child, can a high school counselor use these methods effectively?
13. Is it necessary for the counselor to have his/her client define specific behavioral goals (pertaining to their relationship):
What problems do you anticipate evolving from this?
14. In many schools counselors also teach. This creates a problem in that in the classroom, one must set certain limits and retain a degree of authority. How much do you think this affects a student's willingness or reluctance to approach the counselor, especially if this student is in the counselor's class? How could a counselor cope with this situation?
15. "Actualization counselors strive to help the individual appreciate his uniqueness, providing the unique qualities are

are not maintained at too high a price" (Brammer & Shostrom, p. 73). Who decides what is "too high a price" and how do they decide?

16. Client-centered counseling highlights an issue in counseling, namely, how much responsibility can be placed on the client for his/her own problem solving or psychotherapy?

What is the relationship (if there is any) of the age of the client to the amount of responsibility he/she should take for problem solving?

This has direct reference to students of high school age.

17. How does a counselor help a client to accept and respect himself/herself as a person capable of succeeding, when he/she has repeatedly experienced defeat and failure in practically every undertaking he/she has attempted?

18. Given a client who at 21 has all of his/her decisions as to lifestyle decided upon, which are not congruent with his/her parents' or his/her society in general, is it the responsibility of the counselor and parents alike to encourage experimentation of lifestyle or job experiences as the text Therapeutic Psychology suggests?

Discussion Questions: Methods and Processes

1. Tyler has indicated that in our very complex, transitory, urban society the counselor may represent the interested person who would have been found in the extended families of rural and small town America (p. 9). Have not many young people found another substitute for what was the natural family support of the extended family? I am referring to communal living and other forms of interdependency providing a supportive milieu for young people.
2. If the interviewer feels it necessary to come across in his/her own terms to the interviewee and not simply to verbalize what the interviewee has said, how can the interviewer do this without switching from an interviewee-centered discussion to an interviewer-centered discussion?
3. How do you know whether to use individual or group counseling?
4. Do counselors use different techniques with poor minority group clients as opposed to middle class WASPS?
5. How much of the client's background should the counselor know before he/she meets him/her?
6. How much digression from what the counselor sees as the main problem should be allowed in the high school situation? How can the client be directed back toward the main problem, quickly in a non-condescending tone?
7. What criteria can a counselor use to decide whether or not to use tests in a particular case?
8. Should students or their parents be shown test results? How do counselors help students process the information?

9. Benjamin offers "do's and don't's" for questioning and responding in the therapeutic interaction, yet we must not become preoccupied with what we are going to say next because this is a severe obstacle to communication. After reading his guides and suggestions, how can you help but become preoccupied about what you do?
10. Trust in my opinion is the most necessary factor for a successful interview and requires the counselor's fullest concentration. Yet, finding yourself faced with an interview after a difficult and disturbing day, how would you handle the situation without conveying your temperament to the client?
11. The relationship seems to be the thing. But the interpretation of it is too divergent. There is the total personal, often intensely emotional involvement of Rogers, Perls, and Gibb; the heavily cognitive approach by Ellis; and a possible midpoint, not including the eclectic approach, served up by the behavior modifiers and their attacks on specific behaviors (Krumboltz, et al.). What are the advantages and disadvantages of emotional involvement between client and therapist and how will I as a therapist resolve the issue of how deeply involved I will become with my clients?
12. How does a counselor with very fundamental religious beliefs go about counseling a client with a problem involving moral values who has very liberal moral standards? Does he/she base his/her counseling on the moral standards of his/her client, his/her own standards, or another set of standards?

13. In self theory the desired climate is one in which a counselor is caring and transparent so that the threat to the client is reduced to a minimum. When this climate does not develop, what can the counselor do?
14. To what extent is counseling a process which is helpful only to those persons who participate in it voluntarily?
15. How does the expression of feeling by client and counselor facilitate or block the development of an effective counselor relationship?
16. What are the forces or factors in the counseling relationship which stimulate client growth?
17. Brammer and Shostrom list in order the processes of educational-vocational interview and the psychotherapeutic interview (pp. 103-104). The first two steps of each are the same but are not in the same order. Why? Could the order of these two steps be changed?
18. The selection of Carl Rogers on "Personal Thoughts on Teaching and Learning" is fascinating. It seems to me that he is saying something about the place and need for motivation in our educational system. If "the only learning which significantly influences behavior is self discovered," how can teachers and counselors promote this kind of learning?
19. Do you feel that insight therapy can be effective with a child? If so, at what ages and in what circumstances?
20. What type of follow-up, if any, do you feel would be beneficial for both you and the client and how would you go about doing it?

21. What methods might you use to promote effective counseling with a brain damaged or mentally retarded individual?
22. To what extent could a trained psychotherapist act as his/her own therapist? For what reasons (or conditions) would an outside psychotherapist be needed?
23. The counselor has found himself/herself in a dilemma during the initial contact with a student who has been referred to him/her. The student refuses to discuss any problem and finds it very insulting to even be there. How does the counselor deal with the resulting silences? What approach should he/she take to get into the student or to get rid of him/her?
24. Can a universal process in counseling possibly be established? Brammer and Shostrom list eight steps in the counseling process in Chapter 4. Are these universal?

Discussion Questions: Ethics and Professional Issues

1. Re: The primary responsibility to the client.
 - a. What responsibility has the counselor to the parents of the client?
 - b. What responsibility has the counselor to teachers or administrators?
2. Re: Confidentiality.
 - a. Parents call the day after seeing a child on referral from a teacher and say, "I hear my child talked to you yesterday. Why?" What do you say?
 - b. How do you protect confidences and at the same time not harm important relationships with persons who want privileged information?

On what occasions may confidential information be divulged?
 - d. The information might help a disciplinary authority understand a client who is to be punished. The client does not want the information to be divulged.
 - e. The client has committed an illegal act against the school and the school lawyer insists upon seeing your confidential file.
 - f. How do you respond to teachers who have referred students and want to know how they can help and who you would like to have feel they are not ignored by you?
3. What alternatives do you have when you don't like the client and you are not making progress?

4. How can counselors become aware of their limitations and refer cases they are not competent to handle?
5. Students in Friedenberg's study recognized that some counselors intellectually maintain one set of standards to bolster their feeling of "doing the right thing" but act on another set of standards on the job. How do you deal with counselors who are not aware that they are not doing what they say they are?
6. Does a high school counselor need personal liability insurance against charges such as malpractice?
7. A teacher has requested a joint interview with you, the counselor, and a problem student. However, the teacher uses the opportunity to severely denounce the student. What, if anything, would you say?
8. How would you deal with a client who you meet socially and insists upon discussing something personal?
9. The APGA Ethical Standards state: "The member's primary obligation is to respect the integrity and promote the welfare of the counselor or client with whom he is working."

The Ethical Code of the APGA states: "A cardinal obligation of the psychologist is to respect the integrity and protect the welfare of the client," but it goes on to say: "The psychologist's ultimate allegiance is to society, and his professional behavior should demonstrate an awareness of his social responsibilities."

There seems to be an apparent discrepancy in the statements of policy of these two counseling organizations. How do I as a prospective counselor stand on the issue of individual vs. societal rights?

10. A counselor accepts a position as a counselor in a school system.

The administration, after hiring him/her, decides they should relate to him/her their ideas of his/her responsibilities. In doing so, they attend to the more technical duties such as keeping records, testing, organizing parent education groups and other coordinative and curriculum/education responsibilities, but they do not mention counseling students either vocationally or therapeutically. These roles are not in conjunction at all with the developmental philosophy of this counselor. In what ways could the counselor deal with these conflicting definitions?

(The counselor realizes that these are duties of the position he/she has accepted, but he/she feels his/her primary role is one of a therapeutic nature.)

11. Is a counselor's foremost obligation to the client or the institution employing him/her?
12. As a first-year counselor, you have been counseling a so-called "problem" student. The principal suggests this student is involved with drugs in some way. You have promised strict confidence to all your students and now the principal is demanding that you tell all you know about this student. Do you talk?
13. Is it professional to discuss cases with your wife/husband if you think she/he might have some insights you have overlooked?
14. If a client has just committed a crime and he/she expresses it in confidence to his/her counselor, should the counselor remain quiet, or refer him/her to authorities? (This is a serious crime.)

Discussion Questions: Movement, Change, and Evaluation

1. What is a change and how would you be able to determine whether it has occurred? (temporary vs. permanent) (maturation)
2. How do you know when you are not being effective? when you are?
3. On what criteria should school counselors be evaluated?
4. Which of the theoretical approaches to counseling get better results in producing good counselors and why are they more successful?
5. Most evaluations of counseling effectiveness have found little or no significance, although this seems to be partly due to the difficulties in measurement. But some studies have found that the lay person can be more effective than the trained counselor. Are the techniques we are learning actually relevant? Please explain this state of affairs.
6. Who should determine whether or not counseling is effective?
7. Change in behavior can, to a certain extent, be recognized but how might change be evaluated when the approach is client-centered? In other words, how is it possible to measure the awareness of the client's experience?
8. Rogers theorized that a change brought about in the process of therapy is that the client should begin to see himself/herself with worth. Could this not be a defensive maneuver and therefore not be a desirable change?
9. In Brammer and Shostrom it states that often the client wishes to terminate the sessions once his/her first anxieties are

removed before his/her deeper problems have been solved. What are some ways to encourage the client to continue his/her sessions until the problem can be clarified, insights developed, and a solution to the problem reached?

10. Dr. Carl Rogers says that the only learning which influences behavior significantly is self discovering and self appropriating. Do you agree or disagree? Why?
11. Should feedback as to a client's progress be gathered from the client only or include outside sources such as teachers, parents, employers? Why or why not?
12. Do you feel that the amount of change or movement occurring in a client can be accurately or scientifically measured either qualitatively or quantitatively?
13. How would you determine that you are not suited to work with a particular client?

Exercise #3: Questions.

Goals: To evaluate the effectiveness or appropriateness of asking questions; to model different forms, ways and manners that questions can be asked.

Materials Needed: newsprint, magic markers.

Instructions:

1. Have participants brainstorm topics to discuss in triads.
2. Then have each participant meditate on the various questions they have been asked in the past. Have participants record some of these questions.
3. Explore with the participants, "What questions made you feel good?" and "What questions put you on the spot?" Then ask the total group, "Should questions be asked at all?"
4. Model or record on newsprint effective and ineffective questions. Allow participants to discuss the comparative values of what, how, could, why, when, and how come.
5. Then allow the participants to practice their own style of questioning in triads.
6. Lastly, instruct the triads to tell each participant what he/she did or said today that was most helpful to you; and/or how you felt about that help.

Time: 1-1/2 hours.

Source: Exercise adapted from Dr. Allen E. Ivey, School of Education, University of Massachusetts, Amherst, Massachusetts 01002.

Exercise #4: Responses

Goals: To provide participants with an opportunity to practice responding to client's feelings and emotions during a helping interview.

Materials Needed: Critical Incidents tape, video-tape deck and monitor (optional).

Instructions:

1. Show the Critical Incidents in Counseling tape; or have two participants role-play counselor and client. The client will present the counselor with an initial concern or problem. Wait for class discussion. The client will present the counselor with another concern. The counselor never responds to the client.
2. The participants are to respond to the client's presented concern with what they think would be an appropriate response. The participants should practice a number of these critical counseling incidents.
3. Allow participants to discuss the response and then divide the group into dyads. Instruct participants to practice responding to role-played or spontaneous statements within the dyad.

Time: 1-1/2 hours.

Source: Critical Incidents tape developed by Dr. Merle M. Ohlsen, Indiana State University, Terre Haute, Indiana 47809.

C H A P T E R V

RESULTS AND DISCUSSION

This chapter presents the results of the study. The general premise and hypothesis of the study is presented followed by the data collected from the Tennessee Self Concept Scale. The writer also presents the results of the self esteem column scores in three sub-categories that were given specific attention throughout the counselor training program. A discussion of the conclusions and implications which can be drawn from the given results is also provided.

The results on the development of unique personal counselor theories is presented in four case studies. The writer provides a subjective, interpretive analysis of each student's theory in respect to his/her authentic living experiences. The writer also draws some conclusions related to the students' personal counselor theories and their self concept scores.

General Premise

This counselor training program will have a positive effect on the participants' self concepts.

Hypothesis: There will be no significant difference in the self esteem total score between students who participated in the counselor training program and those students who did not, as measured by the Tennessee Self Concept Scale.

Hypothesis - Results. Table 1 below shows the pre and post test mean scores of experimental and control groups. The table also provides the respective standard deviations and mean differences from pre to post test.

Table 1

Total Score Means and Standard Deviations from the
Tennessee Self Concept Scale

Group	Means		Standard Deviations		Mean Differences Pre-Post
	Pre	Post	Pre	Post	
Experimental	349.10	390.40	18.6	29.2	41.30
Control	347.40	348.70	23.2	36.3	1.30

The mean difference for the experimental group shows an increase of 41.30 points, from a 349.10 before the training program to a 390.40 after its completion. The control group shows a gain of only 1.30 points, from a 347.70 before the control period to a 348.70 at completion. Within the framework of this study, the enhancement of self esteem is demonstrated through the positive differences reflected in the overall level (41.30) of self esteem.

It is clear from an inspection of table 2 that the null hypothesis can be rejected ($F(1,18) = 18.56, p .005$). This score represents the results of the interaction between the experimental group and the writer's counselor training program.

The two remaining F-tests in the analysis of variance table are not fully discussed because they are not cogent to the writer's

argument that this counselor training program enhanced self esteem. The between-groups F-test shows the difference between the control and the experimental groups averaged pre and post test scores. The within-groups pre/post F-test shows the pre and post differences averaged across groups. Neither score provides the reader with an answer to the interaction effects of the counselor training program with the experimental group.

Table 2
Analysis of Variance of Self Concept Scores
with Repeated Measures

Source of Variance	ss	df	MS	F
<u>Between Subjects</u>		19		
Groups	4708.09	1	4708.09	3.59
Error a	23624.7	18	1312.48	
<u>Within Subjects</u>		20		
Pre-Post	4536.9	1	4536.9	21.05***
Groups x Pre/Post	4000.0	1	4000.0	18.56***
Error b	3879.1	18	215.51	
<u>Total</u>	40749.6	39		

***Significant beyond the .005 level

General Premise - Discussion and Conclusions. The results of the data generated indicated a significant difference beyond the .005 level of confidence on pre-post tests for the experimental group on the Tennessee Self Concept Scale. Persons with high scores on the Tennessee Self Concept Scale tend to like themselves, feel that they are persons of value and worth, have

confidence in themselves, and act accordingly. These data clearly support that the writer's counselor training program had a positive effect on the participants. The significance level of .006 not only indicates that a positive change did occur in participants' level of self esteem as a result of the training, but indeed that the change was a highly significant one. From these results, one can conclude that the writer's counselor training program is a successful tool to enhance the self esteem of Black counselor trainees.

The second dimension of this study concerns the development of "authentic" counselor theories. In this study, "authenticity" represents the actual life/cultural experiences and philosophies of each student. The writer makes the assumption that counselors who develop a theory of counseling from their "authentic" life experiences will be more genuine in their counseling approach. Thus, in addition to enhancing the self esteem of Black students, this study was directed toward the encouraging of Black students to derive from their "authentic" experiences of their life, a counseling approach that reflects their personal philosophies and life/cultural experiences.

The initial intent of encouraging authentic counselor theories was to discourage the reliance on the traditional counselor theories (i.e., Freud, Rogers, Sullivan, Wolpe, etc.). The writer expected the students' counselor theories to reflect the learning of these authentic counselor educators. For example, one student's theory might be "psycho-analytical," while another student's theory might be "client-centered." In either case the student's adopted

theory would be reflective of another writer's authentic theory rather than his/her own. Therefore, prior to the counselor training program, students were asked to record their counselor theory or theories on the Self Report Questionnaire. The Self Report Questionnaire was composed of five questions from which the students could record their personal counselor theories. Each student was instructed to answer the questions to the best of his/her ability. Students were also advised that they could eliminate any questions which they felt were not applicable to their personal theories. After the fourteen-week counselor training program, the students were again asked to record their personal counselor theories on the Self Report Questionnaire. The writer hoped that the students would record counselor theories that were reflective of the students' personal living experiences, rather than maintaining or adopting counselor theories that were not their own.

The initial criteria for evaluating the counselor theories was to note a change from the recording of traditional counselor theories to the recording of unique counselor theories based on each individual's personal life experiences. To the writer's surprise, however, none of the students' pre or post test counselor theories contained statements of any particular theoretical orientation or reflected those of any of the traditional counselor theories. The students in the fourteen-week counselor training program and the CCEBS counselors in the control group had not experienced any prior training or learning of the traditional counselor theories. Consequently, the students were not contaminated

or biased by prior presentation of the traditional counselor theory models. Therefore, both the experimental and the control group students recorded unique counselor theories based on their life philosophies. A complete discussion of the writer's feelings concerning the possible reasons for this outcome are provided in the limitations section of this chapter.

The writer has presented the actual pre and post test responses of four students' personal counselor theories. Two personal theories are representative of two students from the Counselor Training for Third World Concerns course, and two personal theories are representative of two students from the control group. The ten counselor theories collected from each group were placed in alphabetical order and every fifth student's personal counselor theory was chosen for input to this study.

It is the writer's contention that traditional counseling programs do not include the living experiences of Third World people, thus, cannot encourage the development of counseling theories that are applicable or relevant to Third World people. This emphasis in the development of unique counselor theories centers around a major question being raised by many counselor educators:

How do we devise counselor training programs
and theories that reflect or consider the
experiences of Third World people?

In reviewing the students' personal counselor theories, the writer will be looking at the degree to which a student combines his/her life philosophy with the impact and influences of racism,

sexism, language, Black culture, American culture, and other societal issues in the development of his/her personal counselor theory.

The writer sees the development of an "authentic" counselor theory as a sequence of events. The counselor trainee reviews his/her beliefs, cultural experiences, as well as life philosophies. The counselor trainee then combines these experiences and philosophies into one or more original counselor theories which are "authentic."

Control Group Analysis

Control group student 1 (the writer will call her Karen) is a Black female in her junior year at the University of Massachusetts. Her home state is Massachusetts. She is currently active as a CCEBS counselor at the University of Massachusetts. Provided below are Karen's pre and post responses to the Self Report Questionnaire.

Case Study 1: Pre-Test Responses.

1. What is your assumption about the nature of man?

"To me, most human beings (man) are basically sensitive creatures but must be met on a level beyond such things as prejudice sex, etc. Many times one can deal with a person on a level where you can get ideas across but some people cannot be reached except by certain types of persons."

2. What is your methodology or process?

"As a counselor I would try to deal with the client's problem in a way that would make the client completely satisfied or close to that point. I would go through all possible methods I could think of or anyone else's opinion if I agreed to help the person I was counseling."

Case Study 1: Post-Test Responses.

1. What is your counseling philosophy?

"To be able to refer the person to other places who could help where I can't; to be able to listen and resolve a problem calmly; to be the kind of person that someone with a problem would be willing to approach."

2. What are your assumptions about the nature of people that come to you for help?

"That they really sincerely need my help or they wouldn't approach a counselor for that purpose. They are students who would often rather talk to someone in their own peer group than someone outside of their life styles."

3. What are your assumptions about the nature of people's issues, concerns, or problems?

"Their problems are basically human problems - on this campus as a CCEBS counselor I think their problems could range from anything imaginable to academics, racial problems, problems with CCEBS, living and coping with this university, etc."

4. What is your methodology or process?

"I would first listen to the problem and if I could not solve it, I would refer the person to someone who could. I would try to have several alternatives to solving the problem and also in referral."

Analysis. Karen's pre-test theory seems to be a tentative idea for counseling. Her limited responses to the questionnaire seem to indicate that she has not formulated a philosophy, theory,

or method of counseling others. Karen describes man's nature as sensitive; but, this sensitivity is contingent upon man rising above such societal issues as prejudice and sexism. However, Karen's inclusion of prejudice and sexism provides a surface indication that these factors may be important in the design of her personal theory.

Karen's follow-up post-test seems to indicate a clearer conception of her helping style, but with much hesitation. Her lack of confidence is demonstrated by the reliance on referral resources. Although Karen's post-test theory describes in more detail her counseling process, Karen was unable to clarify and state a philosophy, theory, or method that reflected her particular values and life/cultural experiences.

Karen's pre-test also indicated that prejudice and sexism were roadblocks toward better communication. In the design of her post-test theory, however, Karen portrays the nature of people's problems as basically "human" problems. This seems to indicate a reluctance to cope with the realities of racism and sexism even though she is aware that these problems exist.

Karen's self esteem scores on the Tennessee Self Concept Scale also show a decline in self esteem. Her total positive self esteem test score of 348 dropped to a total positive post-test self esteem score of 329. This score seems to support the writer's assertions of Karen's lack of self confidence and reluctance in coping with the issues of prejudice and sexism in her counselor theory.

Overall, it is the writer's observation that during the

fourteen-week control period, Karen's self esteem was not increased, and she did not design a personal counselor theory that reflected her life philosophy and life/cultural experiences.

Control Group Analysis

Control group student 2 (the writer will call her Sandy) is a Black female in her junior year at the University of Massachusetts. Her home state is Massachusetts. She is currently active as a CCEBS counselor at the University of Massachusetts. Provided below are Sandy's pre and post responses to the Self Report Questionnaire.

Case Study 2: Pre-Test Responses.

1. What is your assumption about the nature of man?

"I believe man to be basically a competitor because I believe man's basic instinct is survival will usually want to help others [sic], but not to the point at which they become competitive."

2. What are your assumptions about the nature of people's issues, concerns, or problems?

"I believe that to be companionship, whether it be with a human being, in a working situation, or an animal; man's basic issue I believe is to be needed, and loved."

3. What is your methodology or process?

"When a person comes to me, I listen and offer advice when I believe I have good advice to offer, otherwise I ask questions about what they have just said so they may have a chance to clarify themselves. Sometimes when people repeat things, they get a second chance at listening to their feelings, and deciding whether what they

are saying is really true, or if they are trying to delay confrontation of the real problem."

4. What technology do you use in your counseling style?

"To listen, and to repeat what a person is saying to me to make sure I understand and interpret what they were saying to the best of my ability."

Case Study 2: Post-Test Responses.

1. What is your counseling philosophy?

"To listen and to try to give good feedback. Listen and clarify what you don't understand."

2. What are your assumptions about the nature of people's concerns, or problems?

"I deal with every concern and issue individually. I try to assume very little in hopes to make for clearer communication."

3. What are your assumptions about the nature of people that come to you for help?

"That they need to talk to me, and respect my advice."

4. What technology do you use in your counseling style?

"A humanistic approach and a very positive and supportive approach. Make people aware of certain alternatives that they may choose from; emphasize your "biasis," [sic] so you won't give the wrong kind of advice or opinions."

Analysis. Sandy's pre-test theory is a unique and interesting counseling model. Sandy's nature or philosophy of man seems to be based on the scientific concept of "survival of the fittest."

She describes man as competitive and possibly brutal, yet needing companionship and love. Sandy's philosophy presents a sad satire of the state of man and society. The writer, however, would agree that Sandy's portrayal of man is a realistic reflection of the current times. Therefore, to this degree, Sandy's philosophy is based on her current life experiences. Her responses on the pre-test, however, do not incorporate her philosophy into her counseling style. This seems to indicate that Sandy has not formulated her theory well enough to provide continuity in her theory from the philosophy to the counseling approach.

In the post-test theory, Sandy did not mention any of her pre-test philosophy. Her post-test responses provided great detail about her philosophy on the "nature of man." There could have been a complete change in her view of man or an adoption of a more flexible view of man. Sandy did not demonstrate that she was able to keep a consistent philosophy from pre to post test. Sandy was also not able to provide a complete theoretical framework for her counseling approach. The writer feels that the development of a more complete counselor theory would have been enhanced through the writer's counselor training program. Sandy's philosophy provides a good skeletal framework from which she can begin to build a theory that most reflects her experiences.

Sandy's self esteem scores on the Tennessee Self Concept Scale showed an increase in her self esteem. Her total positive self esteem score was 385 on the pre-test and increased to 397 on the post-test. This increase would indicate that Sandy received

more positive experiences and successes than failures. Sandy's counseling theory also demonstrates that she had a unique counseling philosophy and could have benefited from a counselor training program that concerned self esteem and identity in the learning process.

Overall, it is the writer's observation that Sandy's self esteem score did increase. Sandy had a unique counselor philosophy, but it did not seem to reflect her life/cultural experiences.

Experimental Group Analysis

Experimental group student 1 (the writer will call him Leonard) is a Black male graduate of the University of Massachusetts. His home state is Massachusetts. He is currently employed as a Room to Move Drug Counselor at the University of Massachusetts. Provided below are Leonard's pre and post responses to the Self Report Questionnaire.

Case Study 1: Pre-Test Responses.

1. What are your assumptions about the nature of man?

"Client is always moving toward health when the opportunity exists; client comes with own solution to their problem although temporarily out of touch with it."

2. What are your assumptions about the nature of people's issues, concerns, or problems?

"Issues around identity."

3. What is your methodology or process?

"Find out what is the extent of the problem; find out what

the client wants from me; what the client's support system is; how the client would like to proceed from here."

4. What technology do you use in your counseling style?

"Using questions to solicit information for my understanding and clarity; indicate through body language and other communication forms my interest in the client's concern/problem. The use of eye contact, paraphrasing, questions, different settings which make the client feel comfortable, and various self assessment instruments at different times."

Case Study 1: Post-Test Responses.

1. What is your counseling philosophy?

"Emerging values (cultural and individual) that differ from the values instilled in Black people from socialization causes a conflict in values and identity, preventing Black people from viewing themselves as normal and healthy."

2. What are your assumptions about the nature of people that come to you for help?

"They have an unclear sense of their values, feel a sense of unimportance, and have problems giving and receiving love."

3. What are your assumptions about the nature of people's issues, concerns, or problems?

"Identity."

4. What is your methodology or process?

"Questioning their view of themselves and other important or significant people in their life; breaking down the myths, contradictions, inconsistencies and helping them to clarify their own

values. Getting them in touch with their feelings in relation to these issues is important in arriving at a new understanding of self."

5. What technology do you use in your counseling style?

"Techniques for promoting emotional discharge, i.e., providing total attention to the person showing a deep level of caring without being emotional myself and asking the person to keep focusing in on one area which seems to strike an emotional chord in them. Asking self exploring and clarification questions; role-playing significant others, etc.

Analysis. Leonard's pre-test theory provides the basis for a beginning counseling model. He views man as a healthy being with alternatives and solutions to his/her own dilemmas. Accordingly, in his counseling style, Leonard incorporates his philosophy of man by allowing the client to assume responsibility for the direction of therapy. This indicates that he was able to use his philosophy in his counseling style.

Leonard's model does not give any indications of being influenced by any particular values or societal issues. His pre-test theory seems to be applicable to the general population of people. This seems to indicate an omission of his particular values and cultural experiences. Leonard's nature of people's issues, concerns identity. However, he does not specify what the problems are in coping with an emerging identity. Assuming that identity includes one's race, culture, and sex, Leonard's counselor theory does not clearly define the incorporation of his particular life/cultural experiences.

Leonard's post-test theory provides a clearer sense of his philosophy according to his living experiences and provides a consistency from pre to post test in his counseling philosophy. Leonard describes the problem of identity in terms of emerging values that are culturally or individually different between individuals. He states more clearly that one concern in Black people's identity issues is the conflict of instilled values from socialization. The writer interprets these instilled values as American values which are not always in accord with Black values. Leonard was also able to provide a consistent philosophy from pre to post test and to build upon this philosophical base. This clarification and consistency in philosophy reflects Leonard's increased awareness in his personal counselor theory and in his self knowledge.

Leonard's self esteem score seems to support this increased awareness and self knowledge. His total positive self esteem pre-test score of 379 increased to a total positive post-test self esteem score of 418.

In conclusion, it is the writer's observation that during the fourteen-week training period, Leonard's self esteem was increased and he was able to design an authentic counselor theory that reflected his life philosophy and life/cultural experiences.

Experimental Group Analysis

Experimental group student 2 (the writer will call her Carol) is a Black female in her sophomore year at the University of Massachusetts. Her home state is Massachusetts. Provided below

are Carol's pre and post responses to the Self Report Questionnaire.

Case Study 2: Pre-Test Responses.

1. What are your assumptions about the nature of man?

"Uneasy, unsure, not confident."

2. What are your assumptions about the nature of people's issues, concerns, or problems?

"Unstable relationships with themselves and others."

3. What is your methodology or process?

"Talk, calm them down; make them comfortable; make them open up and talk to you."

4. What technology do you use in your counseling style?

"Body language; usage of mellow music with slow easy moving language."

Case Study 2: Post-Test Responses.

1. What is your counseling philosophy?

"Being Black in this white society is a hardship and this influences the trials and tribulations that Blacks are going through."

2. What are your assumptions about the nature of people that come to you for help?

"They need help in their problem and they could not come to a conclusion about what is right for them."

3. What are your assumptions about the nature of people's issues, concerns, or problems?

"Self images, esteem, public and political problems, private and racial issues."

4. What is your methodology or process?

"Think out problems; not to tell someone what to do; to put things out that will bring to mind of the client a way to handle it."

5. What technology do you use in your counseling style?

"Body language, trying to be understanding without leading the client on; observe everything that is going on and be able to admit you cannot help the individual."

Analysis. Carol's pre-test theory seems to be based on man's lack in self confidence. Carol's nature of man is consistent with man's issues or concerns. That is, that man is uneasy, unsure, and consequently has unstable relationships with others. Carol's philosophy on the nature of man is followed by a connecting concern with man's issues. This seems to indicate that Carol has a theory that flows from her philosophical base. The inclusion of her particular life experiences or values, however, are just about non-existent in her philosophy. The only slight indication that Carol is influenced by something in her theory is through the statement of use of "mellow music and slow easy moving language."

Carol completely abandons her pre-test philosophy and designs a new philosophy and theory in her post-test response. In Carol's post-test theory, her philosophy is based directly on the experiences of Black people in a white society. Her theory deals with the hardships inherent with living in a white society. She also portrays the nature of man's issues as self images, political, and racial. This seems to again indicate a theory that is consistent from the

philosophy to the mode of operation. Carol's increased awareness in her self identity is displayed by the designing of an authentic theory that more accurately reflects her philosophy and life/cultural experiences as a Black woman.

Carol's self esteem score seems to support this increased awareness in self identity. Her total positive self esteem pre-test score of 349 increased to a total positive post-test self esteem score of 405.

In conclusion, it is the writer's observation that during the fourteen-week training period, Carol's self esteem was increased and she was able to design an authentic counselor theory that reflects her philosophy and life/cultural experiences.

Authentic Counselor Theories: Discussion and Conclusions

The goal of the counselor theory dimension of this study was to encourage the authorship of personal counselor theories that represented the counselor trainee's values, behaviors, and total experiential range. The data indicated that both the experimental and the control groups were able to articulate their personal life philosophies. The control group, however, was not able to extend their philosophies into theories that reflected their life/cultural experiences. The experimental group was able to extend their philosophies and life/cultural experiences into counseling theories. Their counseling theories were authentic.

The data generated from the students' recorded personal counselor theories do provide important information. The students'

ability to author authentic counselor theories was important to this research thesis. The results demonstrated the students' ability to develop original philosophies. The development of these original philosophies confirms the existence of different philosophical hypotheses that do constitute patterns for counseling behavior even before students are introduced to formal courses in counseling.

The data also suggest that the adoption of another author's authentic counselor theory may prevent one from being genuine in his/her own counseling approach. If the Black students in either the control or the experimental group had accepted or adopted another author's personal counselor theory, their own particular philosophy, inner attitudes, beliefs, and experiences as Black Americans may have been lost, thus denying the Black individual an opportunity to incorporate his/her own view of the world.

And finally, the writer's belief that the content of Black life is conspicuously absent from most training programs and counseling theories is validated by the students' inclusion of their Black experience in their personal counselor theories. The experimental group theories clearly show the inclusion of the students' philosophy and life experiences as Black people. The data demonstrate that the writer's counselor training program does encourage students to develop theories generated from their particular philosophies and life/cultural experiences.

Overall Effects of the Training Program: Personal Feedback

To assess the overall effects of the counselor training program, journals were used. This section describes the results of this data.

A final tool used to assess the student's learning and experience in the counselor training program was the keeping of a daily journal. The journals presented yet another insight into the students' development as a result of the training program. The journals were used to record subjective and descriptive data on the students' experience in the counselor training program. Following are a few excerpts which demonstrate the impact of the program on the participants:

I think I learned a lot academically. I think I learned better without the threat of exams because I can learn for the sake of learning.

I really got a lot out of this course counseling wise. It was good to be able to practice it and observe others too. You can pick up a lot about your own style and others too. These sessions have really helped me find out a lot about myself as well as my theory of counseling.

I liked the format of each one contributing to the discussion and the instructor filling in and adding where necessary. It felt more like intelligent conversation between intelligent and knowledgeable people rather than a straight lecture format.

I really like the idea of us forming a circle at the end of a session. It helps to stir up the emotional energy and promotes unity.

When I first arrived in the class, I felt pretty good and comfortable; why? because this was the first time I had been in an all Black and Spanish speaking class since my sophomore year in high school. I felt a real closeness tonight and I feel that this is real good for any class that just met for the first time.

All in all I learned that we as Black people can accomplish something. We studied under Professor Craig for one semester and grew into one another. One thing, everyone knows each other and no one was afraid to speak. I can't say that for any other class I have right now, or any major class I've had. I am a sophomore and I feel that this is a real accomplishment.

Craig, I want you to know that I think you and Al have done a tremendous job with this class in instilling Black awareness into us. You know, dealing with these racist white folks plus the University pressures can be such a drain on us beautiful people of color that it's really a welcome change to come and have Black pride and awareness pumped into us. It's just what we need to recharge our batteries. When people leave this class, they all feel spiritually uplifted and ready to take on another day, and that's just the type of motivation Black people need.

These journal excerpts are indicative of the responses from participants. Students began to think about the counseling process and their Black identity in a very personal and meaningful way. Overall, the tone of the journals demonstrated that the program clearly had a positive impact on participants.

Limitations and Implications for Future Research

The results of this research support the two dimensions presented in Chapter II, that the writer's counselor training program will have a positive effect on the self concept of Black students; and that this program encourages the development of authentic counselor theories that reflect the philosophies and life/cultural experiences of its participants. The implications of these findings are extremely important to the development of alternative counselor training programs that consider the life/cultural experiences of

the culturally different. The results of this study call for further research in the enhancement of self esteem and the development of authentic personal counselor theories.

However, before one ventures into a replication of this study, several limitations and de-limitations should be noted to enhance future research.

A major limitation of this study is that the control group and the experimental group had no prior training in the traditional counseling theories. When the writer administered the Self Report Questionnaire pre-test, he suspected that that the students' counselor theories would indicate an adoption of traditional theories. Thus, when the students were to record their responses on the Self Report Questionnaire post-test, the results would show that only the experimental group had re-developed counselor theories that reflected their experiences and philosophies, and the control group would have maintained their adopted counseling theories.

However, the results showed that both groups presented original counseling theories based on their life philosophies on the pre-test. On the post-test the control group maintained their counseling theories. The results of the post-test with the experimental group supported the writer's expectations that the students would design authentic counseling theories based on both their life/cultural experiences and life philosophies.

To correct this limitation, the writer suggests the following:

1. The control group should be enrolled in a counselor training program that focuses on the traditional

counseling theories; or

2. The control group should be trained, experienced counselors who have labeled their counseling approach as Rogerian, Freudian, Rational-Emotive, Behavioristic, etc.

Another limitation involved the wording of the Self Report Questionnaire. The students had difficulty understanding these questions:

- a. What are your assumptions about the nature of man?
- b. What are your assumptions about the nature of people's issues, concerns, or problems?

Although definitions of these terms were provided, the students were still confused. These two questions need to be re-worded to facilitate the students' conceptual understanding of these questions.

An alternative to question "a" could be:

- a. Describe the qualities of mankind.

And, an alternative to question "b" could be:

- b. Describe the major concerns that clients bring to the counseling situation.

These clarifications would probably enhance the students' ability to record an accurate picture of their counseling philosophies.

Several recommendations can be drawn from the above limitations as well as other possible changes for future studies.

1. Replicate the designing of authentic counselor theories with an appropriate comparison group.
2. Incorporate clearer questions into the Self Report Questionnaire to increase the chances of receiving an

accurate portrayal of the participants' counseling philosophies.

3. An interesting effect might be to provide a follow-up evaluation of the participants' theories to see if they have maintained their authentic theories.
4. Replicate the enhancement of self concept and the development of authentic counselor theories with other cultural groups.

Summary

This study was designed to evaluate the impact of a flexible counselor training program on the self concept of Black students and the Black student's ability to author one or more authentic counselor theories.

The study's findings revealed sufficient data to accept these two dimensions of the study. The results demonstrate that Black students who had experienced the Counselor Training for Third World Concerns course increased in their total self esteem score as indicated by the Tennessee Self Concept Scale. The results also showed that Black students in the Counselor Training for Third World Concerns course were able to develop authentic counselor theories that included both their life/cultural experiences and philosophies. These findings support the strength of the counselor training program in enhancing Black students' self esteem and encouraging the authorship of authentic counselor theories. Moreover, the feedback from the students in the Counselor Training for Third World

Concerns course indicated that the class sessions and workshops were extremely helpful and encouraged personal growth.

From these data one can conclude that:

1. The training program encourages the examination and appreciation of the life/cultural experiences and life philosophies of the participants.
2. The training program was a viable mechanism to enhance the self esteem of Black students.
3. The training program was a viable mechanism to encourage the designing of counselor theories according to one's life philosophy.
4. The training program was a viable mechanism to encourage the development of authentic counselor theories.
5. The training program encourages the development of authentic counselor theories from a Black perspective.

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APPENDIX A

TENNESSEE SELF CONCEPT SCALE

by

William H. Fitts, PhD.

Published by

Counselor Recordings and Tests

INSTRUCTIONS

On the top line of the separate answer sheet, fill in your name and the other information except for the time information in the last three boxes. You will fill these boxes in later. Write only on the answer sheet. Do not put any marks in this booklet.

The statements in this booklet are to help you describe yourself as you see yourself. Please respond to them as if you were describing yourself to yourself. Do not omit any item! Read each statement carefully; then select one of the five responses listed below. On your answer sheet, put a circle around the response you chose. If you want to change an answer after you have circled it, do not erase it but put an X mark through the response and then circle the response you want.

When you are ready to start, find the box on your answer sheet marked time started and record the time. When you are finished, record the time finished in the box on your answer sheet marked time finished.

As you start, be sure that your answer sheet and this booklet are lined up evenly so that the item numbers match each other.

Remember, put a circle around the response number you have chosen for each statement.

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

You will find these response numbers repeated at the bottom of each page to help you remember them.

	Page 1	Item No.			
1. I have a healthy body.....		1			
3. I am an attractive person.....		3			
5. I consider myself a sloppy person.....		5			
19. I am a decent sort of person.....		19			
21. I am an honest person.....		21			
23. I am a bad person.....		23			
37. I am a cheerful person.....		37			
39. I am a calm and easy going person.....		39			
41. I am a nobody.....		41			
55. I have a family that would always help me in any kind of trouble.....		55			
57. I am a member of a happy family.....		57			
59. My friends have no confidence in me.....		59			
73. I am a friendly person.....		73			
75. I am popular with men.....		75			
77. I am not interested in what other people do.....		77			
91. I do not always tell the truth.....		91			
93. I get angry sometimes.....		93			
Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

Page 2

Item
No.

2. I like to look nice and neat all the time..... [2]
4. I am full of aches and pains..... [4]
6. I am a sick person..... [6]
20. I am a religious person..... [20]
22. I am a moral failure..... [22]
24. I am a morally weak person..... [24]
38. I have a lot of self-control..... [38]
40. I am a hateful person..... [40]
42. I am losing my mind..... [42]
56. I am an important person to my friends and family..... [56]
58. I am not loved by my family..... [58]
60. I feel that my family doesn't trust me..... [60]
74. I am popular with women..... [74]
76. I am mad at the whole world..... [76]
78. I am hard to be friendly with..... [78]
92. Once in a while I think of things too bad to talk about..... [92]
94. Sometimes, when I am not feeling well, I am cross..... [94]

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

Page 3

Items
No.

7. I am neither too fat nor too thin.....	7
9. I like my looks just the way they are.....	9
11. I would like to change some parts of my body.....	11
25. I am satisfied with my moral behavior.....	25
27. I am satisfied with my relationship to God.....	27
29. I ought to go to church more.....	29
43. I am satisfied to be just what I am.....	43
45. I am just as nice as I should be.....	45
47. I despise myself.....	47
61. I am satisfied with my family relationships.....	61
63. I understand my family as well as I should.....	63
65. I should trust my family more.....	65
79. I am as sociable as I want to be.....	79
81. I try to please others, but I don't overdo it.....	81
83. I am no good at all from a social standpoint.....	83
95. I do not like everyone I know.....	95
97. Once in a while, I laugh at a dirty joke.....	97

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

Page 4

Item
No.

8. I am neither too tall nor too short..... [8]
10. I don't feel as well as I should..... [10]
12. I should have more sex appeal..... [12]
26. I am as religious as I want to be..... [26]
28. I wish I could be more trustworthy..... [28]
30. I shouldn't tell so many lies..... [30]
44. I am as smart as I want to be..... [44]
46. I am not the person I would like to be..... [46]
48. I wish I didn't give up as easily as I do..... [48]
62. I treat my parents as well as I should (Use past tense if parents are not living)..... [62]
64. I am too sensitive to things my family say..... [64]
66. I should love my family more..... [66]
80. I am satisfied with the way I treat other people..... [80]
82. I should be more polite to others..... [82]
84. I ought to get along better with other people..... [84]
96. I gossip a little of times..... [96]
98. At times I feel like swearing..... [98]

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

	Page 5	Item No.
13. I take good care of myself physically		13
15. I try to be careful about my appearance		15
17. I often act like I am "all thumbs"		17
31. I am true to my religion in my everyday life		31
33. I try to change when I know I'm doing things that are wrong		33
35. I sometimes do very bad things		35
49. I can always take care of myself in any situation		49
51. I take the blame for things without getting mad		51
53. I do things without thinking about them first		53
67. I try to play fair with my friends and family		67
69. I take a real interest in my family		69
71. I give in to my parents. (Use past tense if parents are not living)		71
85. I try to understand the other fellow's point of view		85
87. I get along well with other people		87
89. I do not forgive others easily		89
99. I would rather win than lose in a game		99

Responses -	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

Page 6

Item
No.

14. I feel good most of the time [14]
16. I do poorly in sports and games [16]
18. I am a poor sleeper [18]
32. I do what is right most of the time [32]
34. I sometimes use unfair means to get ahead [34]
36. I have trouble doing the things that are right [36]
50. I solve my problems quite easily [50]
52. I change my mind a lot [52]
54. I try to run away from my problems [54]
68. I do my share of work at home [68]
70. I quarrel with my family [70]
72. I do not act like my family thinks I should [72]
86. I see good points in all the people I meet [86]
88. I do not feel at ease with other people [88]
90. I find it hard to talk with strangers [90]
100. Once in a while I put off until tomorrow what I ought to do today [100]

Responses-	Completely false	Mostly false	Partly false and partly true	Mostly true	Completely true
	1	2	3	4	5

FORM C

TENNESSEE SEE CONCEPT SCALE

ANSWER SHEET

ITEM NO	PAGES 1 AND 2	ITEM NO	PAGES 1 AND 2	ITEM NO	PAGES 1 AND 2
13	1 2 3 4 5	7	1 2 3 4 5	1	1 2 3 4 5
14	1 2 3 4 5	8	1 2 3 4 5	2	1 2 3 4 5
15	1 2 3 4 5	9	1 2 3 4 5	3	1 2 3 4 5
16	1 2 3 4 5	10	1 2 3 4 5	4	1 2 3 4 5
17	1 2 3 4 5	11	1 2 3 4 5	5	1 2 3 4 5
18	1 2 3 4 5	12	1 2 3 4 5	6	1 2 3 4 5
31	1 2 3 4 5	25	1 2 3 4 5	19	1 2 3 4 5
32	1 2 3 4 5	26	1 2 3 4 5	20	1 2 3 4 5
33	1 2 3 4 5	27	1 2 3 4 5	21	1 2 3 4 5
34	1 2 3 4 5	28	1 2 3 4 5	22	1 2 3 4 5
35	1 2 3 4 5	29	1 2 3 4 5	23	1 2 3 4 5
36	1 2 3 4 5	30	1 2 3 4 5	24	1 2 3 4 5
49	1 2 3 4 5	43	1 2 3 4 5	37	1 2 3 4 5
50	1 2 3 4 5	44	1 2 3 4 5	38	1 2 3 4 5
51	1 2 3 4 5	45	1 2 3 4 5	39	1 2 3 4 5
52	1 2 3 4 5	46	1 2 3 4 5	40	1 2 3 4 5
53	1 2 3 4 5	47	1 2 3 4 5	41	1 2 3 4 5
54	1 2 3 4 5	48	1 2 3 4 5	42	1 2 3 4 5
67	1 2 3 4 5	61	1 2 3 4 5	55	1 2 3 4 5
68	1 2 3 4 5	62	1 2 3 4 5	56	1 2 3 4 5
69	1 2 3 4 5	63	1 2 3 4 5	57	1 2 3 4 5
70	1 2 3 4 5	64	1 2 3 4 5	58	1 2 3 4 5
71	1 2 3 4 5	65	1 2 3 4 5	59	1 2 3 4 5
72	1 2 3 4 5	66	1 2 3 4 5	60	1 2 3 4 5
85	1 2 3 4 5	79	1 2 3 4 5	73	1 2 3 4 5
86	1 2 3 4 5	80	1 2 3 4 5	74	1 2 3 4 5
87	1 2 3 4 5	81	1 2 3 4 5	75	1 2 3 4 5
88	1 2 3 4 5	82	1 2 3 4 5	76	1 2 3 4 5
89	1 2 3 4 5	83	1 2 3 4 5	77	1 2 3 4 5
90	1 2 3 4 5	84	1 2 3 4 5	78	1 2 3 4 5
99	1 2 3 4 5	95	1 2 3 4 5	91	1 2 3 4 5
100	1 2 3 4 5	96	1 2 3 4 5	92	1 2 3 4 5
		97	1 2 3 4 5	93	1 2 3 4 5
		98	1 2 3 4 5	94	1 2 3 4 5

APPENDIX B

Self Report Questionnaire

Please respond to each question as best you can.

1. What is your counseling philosophy?
2. What are your assumption- about the nature of people that come to you for help?
3. What are your assumptions about the nature of people's issues, concerns, or problems?
4. What is your methodology or process?
5. What technology do you use in your counseling style?

Source: Developed by the writer.

